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4. The Works of John Taylor the Water Poet. Reprinted from the 1630. Part III. (Completing the volume.)
5. Zephania. Reprinted from the Original Edition of 1594.

### *For the Third Year 1869-70.*

6. The 'ERATOMACHIA OR Passionate Centurie of Love,' by Thomas Roper. Reprinted from the Original Edition of (circa) 1581.
7. Works of John Taylor the Water Poet, not included in the Folio V. 1630. Reprinted from the Original Editions. First Collection.

THE  
HYMNES AND SONGS

OF THE

63  
146

CHURCH.

BY

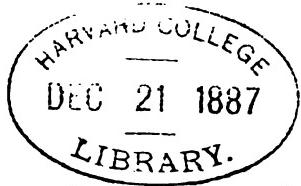
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The HYMNES and SONGS of the CHVRCH. *Divided into  
two parts.*

The first part comprehends the Canonicall Hymnes, and such parcels of Holy Scripture, as may properly be sung, with some other ancient Songs and Creeds.

The second part consists of Spirituall Songs, appropriated to the seuerall Times and Occasions obserueable in the Church of England.

*Translated and Composed by G. VV.*

LONDON Printed for G. W. 1623.

*Cum Priuilegio Regis Regali.*

(*Lowndes, 2965; Hazlitt, No. 16 a.*)



T H E  
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A N D S O N G S O F  
the C H V R C H.

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*Cum Privilegio Regis Regali.*





THE FIRST PART OF  
*The HYMNES and SONGS of*  
 the CHVRCH, containing thofe which are  
 Translated out of the *Canonicall Scripture* ;  
*Together with such other Hymnes, and Creeds,*  
*as haue anciently beene fung in the*  
*Church of ENGLAND.*

*The Preface.*

**H**ainely false is their supposition, who conceiuie, that the *Hymnes*, *Songs*, and *Elegies* of the *Old Testament*, are impertinent to theſe latter Ages of the *Church*. For, neither the Actions, nor Writings of the Ancient *Iſraelites*, which are recorded by the *Holy Spirit*, were permitted to bee done, or written, for their owne fakes, ſo much, as that they might bee profitable to warne and inſtruct vs of the latter Times; according to Saint *Paul*, *1 Cor. 10*. And indeed, ſo much is not only teftified by that *Apoſtle*, in the place aforerecited, and throughout the Epiftle to the *Hebreues*; but the verie names of thofe *Persons* and *Places*, mentioned in theſe *Hymnes* and *Songs*, doe manifeſt it: and farre better exprefſe the nature of that which they myſtically point out, then of what they are litterally applied vnto; as thofe who will looke into their proper signification, shall apparently diſcouer. That, therefore theſe parcels of *Holy Scripture* (which are for the moft part Meeſter in their Originall Tongue) may bee the better remembred, to the Glorie of God, and the oftner repeated, to thofe ends for which they were written: they are here diſpoſed into *Lyrick-ſorts*: and doe make the *First Part* of this *Booke*. Vvhich *Booke* is called, *The Hymnes, and Songs of the Church*, not for that I would haue it thought Part of the *Churches Liturgie*: but because they are made in the Perion of all the Faithiull, and doe (for the moft part) treat of thofe things which concerneth the whole *Catholike Church*.

## Song 1.

The first Song of Moses. Exod. 15.

This Song was composed and sung, to praise the Lord, for the Israelites miraculous passage through the Red-Sea: and for their delivery from those Egyptians, who were there drowned. It may (and should also) bee sung in the Christian Congregations, or by their particular members, both with respect to the Historicall and Mythicall sense thereof. Historically, in commemoration of that particular Deliverance which God hath so long agoe, & so wonderfully vouchsafed to his persecuted and afflicted Church. Mytically, in acknowledgement of our owne powerfull Deliverance from the bondage of those spirituall Adversaries, whereof those were the Types. For, Pharaoh (signifying vengeance) typified Our great Enemy, who with his host of Temptations, Afflictions, &c. pursued us in our passage to the spirituall Canaan. The Red-Sea, represented our Baptisme, 1 Cor. 10. 2. By the Dukes and Princes of Edom (mentioned in this Song) are prefigured those powers and friends of the kingdom of Darkenesse, which are, or shall be, molested at the newses of our Regeneration. And therefore, this Hymne may very properly be used after the Administration of Baptisme.

## SONG 1.

N

Ow shall the praises of the *LORD* be sung:  
 For, hee a most renowned Triumph wonne:  
 Both

Song I.

3

Both Horfe and Man into the Sea he flung ;  
And them together there hath ouerthrowne.  
The LORD is He, whose strength doth make me  
strong ; And hee is my Saluation and my Song.

A 3

My

## Song 1.

My GOD, for whom I will a house prepare; My  
 Fathers GOD, whose praise I will declare.

<sup>2</sup>  
 Well knowes the L O R D to war what doth pertaine;  
 The *L O R D-Almighty* is his glorious *Name*:  
 He *Pharaohs* Charrets, and his armed *Traine*,  
 Amid the *Sea* o'rewhelming, ouercame:

Those of his Armie that were most renoun'd,  
 Hee hath together in the *Red-sea* drown'd;  
 The Deepes, a couering ouer them were throwne,  
 And, to the bottome funke they, like a stone.

<sup>3</sup>  
*LORD*, by thy powre thy *Right-hand* famous growes:  
 Thy *Right-hand*, *LORD*, thy Foe destroyed hath:  
 Thy *Glory* thy Oppofers ouerthrows;  
 And, stubble-like, confumes them in thy wrath.

A blast but from thy nostrils forth did goe,  
 And vp together did the waters flow;

Yea,



Song I.

5

Yea, rowled vp on heaps ; the liquid Flood  
Amid the Sea, as if congealed, stood.

I will pursue them (their *Pursuer* cri'd)  
I will o'retake them, and the spoile enjoy :  
My lust vpon them shall be satisfi'd :  
With Sword vnfeath'd my hand shall them destroy.  
Then from thy breath a gale of winde was sent :  
The billowes of the Sea quite o're them went :  
And they the *mightyie waters* funke into,  
Eu'n as a weightie peece of Lead will doe.

*LORD*, who like thee among the *GODS* is there !  
In holinesse so glorious who may bee !  
VVhoſe praiſes fo exceeding dreadfull are !  
In doing wonders who, can equall thee !  
Thy glorious *Right-hand* thou on high didſt reare,  
And in the earth they quickly ſwallow'd were :  
But thou, in mercie, on-ward haſt conuai'd  
Thy *People*, who'e redempſion thou haſt paid.

Them, by thy ſtrength, thou haſt bin pleas'd to beare  
Vnto a holy *Dwelling place* of thine :  
The *Nations* at report thereof ſhall feare ;  
And grieue ſhall they that dwell in *Paleſtine*,  
On *Edoms* Princes ſhall amazement fall :  
The mightyie men of *Moab* tremble ſhall ;  
And, ſuch as in the land of *Cana'n* dwell,  
Shall pine away, of this when they heare tell.

They ſhall bee ceaſed with a horrid feare :  
Stone-quiet thy Right hand haſt make them be,

A 4

Till

Till pased ouer, *L O R D*, thy *People* are ;  
 (Till those passe ouer, that were bought by thee.)  
 For, thou shalt make them to thy *Hill* repaire,  
 And plant them there (oh *Lord*) where thou art heire;  
 Eu'n there, where thou thy *Dwelling* hast prepar'd ;  
 That *Holy place*, which thine owne hands haue rear'd.  
 8

The *L O R D* shall euer, and for euer raigne :  
 (His Soueraignty shall neuer haue an end)  
 For, when as *Pharoh* did into the *Maine*  
 VVith Charrets, and with horsemen downe descend,  
 The *Lord* did backe againe the Sea recall,  
 And with those waters ouerwhelm'd them all:  
 But, through the verie inmost of the same,  
 The Seed of *Israel* safe and drie-shod came.

## The second Song of Moses.

This Song was giuen by God himselfe, to be taught the Lewes; that it might remaine as a witness against them when they shoule forget his benefits. For, it appears, the Divine wisedome knew, that when the Law would be lost and forgotten, a Song might be remembred to posteritie. In this Hymne (Heauen and Earth being called to witness) the Prophet makes first a narration of the Lewes peruerseesse: and then deliuereth prophetically three principall things; wherein divers other particulars are considerable. The first is, a Prediction of the Lewes Idolatry, with the punishments of it. The second is, their hatred to Christ, with their Abiection. And the last, is of the calling of the Gentiles. We therefore, that haue by faith and experiance, seen the ffecte of what is herein foretold, ought to Sing it often, in remembrance of Gods Iustice and Mercy. And (seeing we are all apt enough to become as forgetfull of our Redemers fauour as they) we shoule by the repetition hereof,老人家 to stirre vp our considerations, that (as S. Paul counselleth) we might the better meditate the goodnesse and feuerite of God, &c. For, if he hath not spared the naturall branches, Let vs take heede, as the same Apostle aduizeth. Rom. 11. 21.

SONG

Song 2.

7

S O N G . I I

*Sing this as the first Song.*

TO what I speake an eare yee *Heavens* lend,  
And heare thou earth what words I vter will.  
Like drops of Raine, my Speeches shall descend,  
And as the Dew, my Doctrine shall distill.  
Like to the smaller Raine on tender flowers,  
And as vpon the graffie the greater showers :  
For, I the *LORD'S* great name will publish now ;  
That so our *GOD* may praised bee of you.

2

Hee is that *Rocke*, whose workes perfection are :  
For, all his waies with judgment guided bee :  
A *GOD* of truth, from all wrong-doing cleare :  
A truly iust, and righteous-one is he ;  
Though they themselues defil'd vniike his Sonnes,  
And are a crooked race of foward-ones.  
Oh mad and foolish Nation ! VVhy dost thou  
Thy selfe vnto the *Lord* so thanklesse shew ?

3

Thy *Father* and *Redeemer* is not hee ?  
Hath hee not made, and now confirm'd thee fast ?  
Oh ! call to minde the daies that older bee,  
And weigh the yeares of many ages past.  
For, if thou aske thy *Father*, hee will tell,  
Thy *Elders* also, can informe thee well,  
How he (*the high'ſt*) did *Adams* sonnes diuide,  
And shares for every Family provide ;

4

And how the *Nations* Bounds hee did prepare,  
In number with the Sonnes of *Ifrad*.

For,

## Song 2.

For, in his *People* had the *L O R D* his share,  
 And *Jacob* for his part allotted fell :  
 VVhom finding in a place possest of none,  
 (A Deserte vast, vntilled and vnknowne)  
 Hee taught them there, hee led them farre and nigh,  
 And kept them as the Apple of his eie.

5

Eu'n as an *Eagle*, to prouoke her young,  
 About her neast doth houer here and there,  
 Spread forth her wings to traine her birds along,  
 And sometime on her backe her younglings beare :  
 Right so, the *Lord* conduced them alone,  
 VVhen for his aid, *Strange-god* with him was none.  
 Them on the High-lands of the earth hee set,  
 VVhere they the plenties of the field might eate.

6

For them hee made the Rocke with Honey flow :  
 Hee drained oyle from stones, and them did feed  
 VVith Milke of Sheep, with Butter of the Cow,  
 VVith Goats, fat Lambs, and Rams of *Bashan* breed :  
 The finest of the wheat hee made their food,  
 And of the Grape they drunke the purest blood.  
 But, herewithall vnthankfull *Israel*  
 So fat became, hee kicked with his heel.

7

Gowne fat, and with their grofenesse couer'd o're,  
 Their *God*, their Maker, they did soone forsake :  
 Their Rocke of health regarded was no more ;  
 But with strange Gods, him iealous they did make.  
 To moue his wrath, they hatefull things deuiz'd :  
 To *Diuels*, in his stead, they sacrific'd ;  
 To *Gods* vnknowne, that new inuented were,

And



Song 2.

9

And such, as their Fore-fathers did not feare.

8

They minded not the *Rocke*, who them begat,  
But quite forgot the *God*, that form'd them hath :  
VVwhich when the *LORD* perceiu'd, it made him hate  
His Sonnes and Daughters, mouing him to wrath.

To marke their end, said he, Ile hide my face :

For, they are faithleffe Sonnes, of foward race :  
My wrath, with what is not a God, they mowe ;  
And my displeasure with their follies prooue.

9

And I, by those that are no *People*, yet,  
Their wrathfull icalouise will mooue for this ;  
And by a foolish *Nation* make them fret.  
For, in my wrath a fire inflamed is,  
And downe to Hell the earth consume, it shall ;  
Eu'n to the Mountaines bottoms, fruit, and all.  
In heaps upon them mischieves will I throwe ;  
And shoote mine Arrows till I haue no moe.

10

VVith hunger parched, and consum'd with heat,  
I will enforce them to a bitter end :  
The teeth of beafts vpon them will I set ;  
And will the poy'rous dust-fed Serpent send.  
The Sword without, and Feare within, shall flay  
Maids, youngmen, babes, and him whose haire is gray  
Yea, I had vow'd to spread them here and there,  
Men might forget that such a People were.

11

But this the *Foe* compel'd mee to delay ;  
Left that their adueraries (prouder growne)  
Should (when they heard it) thus presume to say ;

This

## Song 2.

This, not the *LORD*, but our high hand hath done.

For, in this *People* no discretion is,

Nor can their dulnesse reach to iudge of this.  
Oh had they wifdome, this to comprehend !  
That so they might bethinke them of their end.

12

How should one make a thousand runne away,  
Or two men put ten thousand to the foyle ;  
Except their *Rocke* had sold them for a pray,  
And that the *LORD* had clos'd them vp the while ?  
For, though our *Foes* themselues the *Judges* were,  
Their *God* they cannot with our *GOD* compare.  
For, they haue Vines llike those that *Sodom* yeelds,  
And such as are within *Gomorrak* fields.

13

They beare the Grapes of gall vpon their Vine,  
Extreamely bitter are their clusters all :  
Yea, made of *Dragons* venome is their wine,  
And of the cruell *Ajpes* infectious gall.  
And can this (euer) bee forgot of mee !  
Or not bee sealed where my treasures bee ?  
Sure, *mine is vengeance*, and I will repay :  
Their feet shall slide at their appointed day.

14

Their time of ruine neere at hand is come .  
Those things that shall befall them haft will make.  
For, then the *LORD* shall giue his *People* doome,  
And on his *Servants*, kinde compassyon take,  
VVhen he perceiues their strength bereft and gone,  
And that in prison they are left alone ;  
VVhere are their *Gods* become ? hee then shall say ;  
Their *Rocke*, on whom affiance they did lay ?

15 Who

Song 2.

11

VWho ate the fattest of their Sacrifice?  
VWho of their Drinke-oblations dranke the wine?  
Let thosē vnto their succour now arise,  
And vnder their protection them enshrine.  
Behold, consider now, that I am Hee,  
And that there is no other GOD with mee :  
I kill, and make aliuie : I wound, I cure,  
And there is none can from my hand assurē.

16  
For, vp to heau'n on high my hand I reare ;  
And (as I lieue for euer) this I fay,  
VWhen I my shning sword to whet prepare,  
And shall my hand to acting vengeance lay,  
I will not cease till I my Foes requite,  
And am aueng'd on all, that beare me spight :  
But, in their blood, which I shall make to flow,  
VWill steepe mine arrowes, till they drunken grow.

17  
My sword shall eathe the flesh and bloud of thosē,  
Who shall be either slaine or brought in thrall,  
When I begin this vengeance on my Foes.  
Sing therefore, with his People, Nations all.  
For, he his seruants bloud with bloud will pay,  
And due auengement on his Foes will lay :  
But to his Land compassion he will shew,  
And on his People mercy shall bestow.

---

The Song of Deborah and Barak. Judg. 5.

This Hymne was composed to gloriſe GOD for the great overthrow giuen  
to Sisera : who comming armed with many hundred Chariots of yron a-  
gainſt

## Song 3.

*gainst the poore oppressed Israelites, (when they had not a Sword or Speare among 4000. of them) was neuerthelasse miraculously discomfited: to shew the unbeliening people, that the Lord onely is the God of Battles; and that he is both able, and doth often deliver his Church, without the ordinary meanes. By the repetition hereof, we praise God, in commemorating one of the great Deliverances heretofore vouchafed to his Church. And in these times of feare and waueering, we may also by this memorable example of Gods prouidence, strengthen our faith, which it many times weakened by the outward power, prosperity, or vaine boastings of the Churches adversaries: Who shall (doublefe) be at last shamefully ruined (according to the Prophetical Imprecation concluding this Song) notwithstanding their many likelihoods of preuailling. Yea, then, perhaps, shall that destruction come on them, to Gods greater Glory, when our estate seemes to be most desperate.*

## SONG. III.

Sing praises Isr'el to the *LORD*, that thee auenged so; When to the fight with free accord the people

## Song 3.

13

people forth did goe. You Kings giue eare;

you Princes heare, while to the *LORD* I raiſe

My voyce aloud, and ſing to *GOD*, (the *LORD*  
of *Isræl*) praife.

2 VVhen

<sup>2</sup>  
When thou departedist, *LORD*, from *Seir* ;  
When thou leftst *Edom* field,  
Earth shooke, the heauens dropped there,  
The Cloudes did water yeeld.  
*LORD*, at thy sight  
A trembling fright  
Vpon the Mountaines fell :  
Eu'n at thy looke,  
Mount-Sinai shooke,  
*LORD God of Israel.*

<sup>3</sup>  
Not long agoe, in *Shanighar's* dayes,  
Old *Anath's* valiant Sonne ;  
And late, in *Iad's* time, the wayes  
Frequented were of none :  
The passengers  
Were wanderers,  
In crooked pathes vnknowne ;  
And none durst dwell,  
Through *Israel*,  
But in a walled Towne.

<sup>4</sup>  
Vntill I *Deborah* arose,  
(Who rose a Mother there)  
In *Isr'el*, when new *GODS* they chose,  
That fid their gates with warre.  
And they had there  
Nor shield nor Speare  
In their possession, then ;  
To arme (for fight)  
One *Israelite*

Mong

Song 3.

15

Mong forty thousand men.  
To those that *Jrel's* Captaines are,  
    My heart doth much incline ;  
To those, I meane, that willing were :  
    O *LORD* the prafe be thine.  
        Sing ye, for this,  
        Wholfe vfe it is  
        To ride on Asses gray ;  
        All ye, that yet  
        In *Middin* sit,  
        Or trauell by the way.

The place where they their water drew,  
    From Archers now is cleare.  
The *LORDS* vprightnes they shall shew,  
    And his iust dealing there.  
        The *Hamlets* all,  
        Through *Jr'd* shall  
        His righteousnesse record :  
        And downe vnto  
        The Gates shall goe  
The people of the L O R D.

Arise oh *Deborah*, arise ;  
    Rife, rife, and sing a Song.  
*Abinoam's* fonne, oh *Barak* rife :  
    Thy Captiuies lead along.  
        Their *Princes* all,  
        By him made thrall  
        To the Suruior bee.  
        To triumph on

B

The

The *Mightie-one*,  
The L O R D vouchsafed mee.

8

A roote from out of *Ephraim*,  
Gainst *Amaleck* arose :  
And (of the people) next to him,  
The *Beniamites* were thofe.  
From *Machir* (where  
Good Leaders are)  
Came well experienc't men :  
And they came downe  
From *Zabulon*,  
That handle well the Pen.

6

Along with *Deborah* did goe  
The Lords of *Isachar* ;  
With *Isachar*, eu'n *Barak* too,  
Was one among them there.  
Hee forth was sent,  
And marching went  
On foot the Lower-way.  
For *Ruben* (where  
Divisions were)  
Right thoughtfull-hearts had they.

10

The bleating of the flockes to heare,  
Oh wherefore didst thou stay ?  
For *Ruben* (where divisions were)  
Right thoughtfull hearts had they.  
But, why did they,  
Of *Gilead* stay  
On *Jordans* other side ?

And



### Song 3.

17

And wherefore than  
Didst thou, oh *Dan*,  
Within thy Tents abide?

11

Among his harbours lurking by  
The Sea-side *Ashur* lay.  
But *Zebulon*, and *Nephthali*  
Kept not themselues away.  
They people are,  
Who fearelesse dare  
Their lives to death expose ;  
And did not yeelde  
The hilly-field,  
Though *Kings* did them oppofe.

12

With them the *Cananites* Kings  
At *Tanac'h* fought that day,  
Cloe by *Megiddo's* water-springs ;  
Yet bore no Prize away.  
For, lo, the Starres  
Fought in there spheres :  
Gainst *Sidra* fought they,  
And fome (by force)  
The water-courfe  
Of *Kijhon*, swept away.

13

Eu'n *Kijhon* Riuer, which was long  
A famous Torrent knowne.  
Oh thou my foule ! oh thou, the *strong*,  
Haft brauely troden downe.  
Their *Horse* (whose pafe  
So lofty was)

Their

B 2

Their hooches with prauincing wound ;  
 Those of the *Strong*,  
 That kickt and flung,  
 And fiercely beat the ground.

<sup>14</sup>  
 A heavy curfe on *Meros* lay :  
 Curft bee her dwellers all.  
 The *Angell* of the LORD doth say  
 That Citie curfe you shall.  
 And therefore this  
 Accurfig is ;  
 They came not to the fight.  
 To helpe the LORD,  
 (To helpe the LORD)  
 Against the *Men of might*.

<sup>15</sup>  
 But bleft bee *Iael*, *Heber's Spouse*  
 The *Kenite* ; bleft be shee.  
 More then all women are, of those  
 That vfe in Tents to bee.  
 To him did shee  
 Gife milke, when hee  
 Did water onely wifh ;  
 And butter fet  
 For him to eate,  
 Vpon a Lordly dish.

<sup>16</sup>  
 She in her Left hand tooke a Naile,  
 And rais'd vp in the Right  
 A workemans Hammer, where-withall  
 She *Sijera* did smite.  
 His head shee tooke,

VVhen



Song 3.

19

When shee had strooke  
His pierced Temples through.  
Hee fell withall :  
And in the fall,  
Hee at her feet did bow.  
<sup>17</sup>  
Hee at her feet did bow his head ;  
Fell downe, and life forfooke.  
Meane-while his longing Mother did,  
From out her window looke :  
Thus, crying at  
The Lattice grate,  
Why stales his Chariot so  
From hasting home ?  
Oh ! wherefore come  
His Chariot wheeles so slow ?  
<sup>18</sup>  
As thus she spake, her *Ladies-wife*  
To her an answere gauε :  
Yea, to her selfe, her selfe replies ;  
Sure, *Ibed* (faith she) *they haue* :  
And all this while,  
They part the spoyle ;  
A *Damself* one, or twaie,  
Each homeward beares,  
And *Sifera* shares  
A partie-coulor'd pray.  
<sup>19</sup>  
Of Needle-worke, both sides of it  
In diuers colours are ;  
And such it is, as doth befit  
the *Spoilers* necke to weare.

B 3

So

So LORD, still so,  
Thy foes o're-throw :  
But, who in thee delight,  
Oh ! let them be  
Sun-like when hee  
Ascendeth in his might.

## The Song of Hannah. 1. Sam. 2. 1.

Hannah, the Wife of Elkanah, being barren (and therefore upbraided and vexed by Peninah, her Husband's other Wife) prayed unto the Lord for a Sonne. And having obtained him, glorified God in this Song, for delivering her from the contempt of her Adversarie. By Hannah (which signifieth Grace, or Gracious) was the Church of Christ represented: And by Peninah (signifying despised, or forsaken) was figured the Iewish Synagogue. This Song, therefore, is to be understood as a Mystical Prophecie of that Abiection of the Iewes, and Calling of the Gentiles, which was fulfilled upon the Birth of Iesus Christ, our true Samuel: at whose Conception, the Blessed Virgin Mary, in her Magnificat, acknowledged the verifying of many particulars fore-told in this Song; even almost in the same words: In memoriall therefore of those Mysteries, we ought to sing this Hymne: To comfort us also against the pride and arrogancie of those, who, by reason of their Multitudes shall come and upbraid the true Church, as Mother onely of a few poore and obscure Children. And we may use it likewise to prayse God for that fruitfulness which he hath given to our Holy-Mother, who hath lately had many Children advanced to be Kings, and to sit on the most eminent Thrones of Glory in the Earth, according to this Propheticall Song.

## SONG IIII.

N  
ow in the *LORD* my heart doth pleasure take:  
My

Song 4.

21

My horne is in the *LORD* aduanced high.  
And to my foes an answer I will make;  
Because in his Saluation ioy'd am I. Like him  
there is not any *holy*-One: And other *LORD*  
B 4      beside

## Song 4.

22

beside him there is none :

<sup>2</sup>  
Nor like our *GOD*, another God is there.  
So proudly vaunt not then as heretofore :  
But, let your tongues from henceforth now forbear  
All vaine-presuming words, for evermore. (knowes,  
For why? the *LORD* is *GOD*, who all things  
And doth each purpose to his end dispose.

<sup>3</sup>  
Now broken is their Bow, that once were stout :  
And girt with vigour, they that stumbled are.  
The Full, themselves for Bread haue hired out ;  
Which now they neede not doe, that hungry were.  
The barren VVombe doth feuen Children owne ;  
And shee, that once had many, weake is growne.

<sup>4</sup>  
The *LORD* doth slay, and he reuiues the flaine ;  
Hee to the Graue doth bring, and backe he beares :  
The *LORD* makes poore ; and rich he makes againe :  
Hee throweth downe ; and vp, on high, he reares.  
Hee from the dufft, and from the dunghill, brings  
The begger, and the poore to fit with Kings.

<sup>3</sup>  
Hee reares them, to inherit *Glories* throne.  
For why? the *LORD'S* the Earth's vholders are ;

The

The World hath hee erected thereupon.  
Hee to the footing of his *Saints* hath care.  
But, dumbe in darkeneſſe, Sinners ſhall remaine :  
For in their strength, ſhall men be ſtrong in vaine.

6

The *LORD* will to deſtruclion bring them all,  
(Eu'n eu'ry one) that ſhall with him contend :  
From out of heau'n hee thunder on them ſhall,  
And iudge the World, vnto the fartheſt end.  
With Strength & power, his *King* hee will supply ;  
And rafe the Horne of his *Anointed*, high.

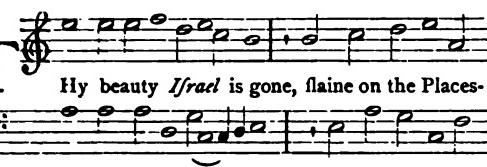
**The Lamentation of David ouer Saul,  
and Jonathan his ſonne. 2. Sam. 1. 17.**

*In this Funerall Elegie, Daud bewaileth the death of Saul and Jonathan. From whence, theſe obſeruations may be collected. First, that the ſlaughter of a valiant Prince is an outward blemiſh, and iſſe cauſe of sorrow in the State. Secondly, that the iuſtling of an Aduerſarie is not the leaſt affliction. Thirdly, that the Mountaines of Gilboa are accuſed to this day. For, by Gilboe (which is interpreted ſlipperie or incoſtant) is mytically underſtood that irrefolution or deſpair, by which men fall into the power of their ſpirituall Aduerſarie. Fourthly, we hence may learme to commemmorate thoſe things which are praieworthy even in our enemis. Laſtly, it ſherewthve, that wiſe and good men may tender one Friend more affectionately then another; and that it miſbeemeſſes them not, to bewaile their deaſh. This is to be ſung historically for our iuſtruction, in the particulars aforē mentioned: And may be obſerved as a Patterne for our Funerall Poemes.*

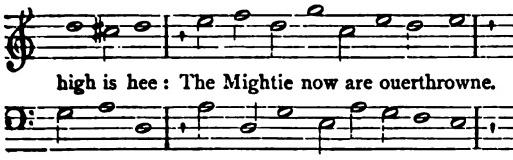
**SONG**

## Song 5.

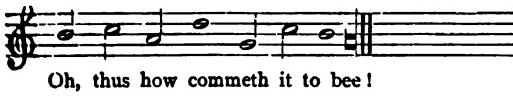
## SONG V.

T 

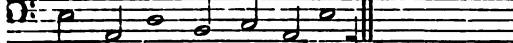
Hy beauty *Ifrael* is gone, flaine on the Places-



high is hee : The Mightie now are ouerthowne,



Oh, thus how commeth it to bee !



Let not this newes their streets throughout,  
 In *Gath*, or *Askalon*, be told  
 For feare *Philistia's* daughters flout :  
 Lest vaunt th'vncircumcized shoud.

2  
 On you hereafter, let no dewe

You



Song 5.

25

You Mountaines of *Gilboa* fall :  
Let there be neither flowers on you,  
Nor Fields, that breede an Offring shall.  
For there, with shame, away was throwne  
The Target of the *Strong* (alas)  
The Shield of *Saul*; eu'n as of One,  
That ne're with Oyle annointed was.

<sup>3</sup>  
Nor from their blood that slaughter'd lay,  
Nor from the fat of strong-men slaine,  
Came *Jonathan* his Bow away,  
Nor drew forth *Saul* his Sword in vaine.  
In life-time, they were louely faire ;  
In death they vndiuied are.  
More swift then Eagles of the ayre,  
And stronger they, then Lyons were.

<sup>4</sup>  
Weepe *Irrael's* Daughters, weepe for *Saul*,  
Who you with Skarlet hath arai'd ;  
VVho cloathed you with Pleasures all,  
And on your Garments, Gold hath laid.  
How comes it, hee that mightie was,  
The foyle in battaile doth suftaine.  
Thou *Jonathan*, oh thou (alas)  
Vpon thy Places-high, wert slaine.

<sup>5</sup>  
And much distressed is my heart,  
My Brother *Jonathan*, for thee :  
My verie Deare-delight thou wert,  
And wondrous was thy loue to mee.  
So wondrous, it surpass'd farre  
The loue of Women (eu'ry way)

Oh,

Oh, how the *Mighty* fallen are !  
How warlike Instruments decay !

*Davids Thanksgiving. I. Chro. 29. 10.*

*K*ing David, having by persuasions, and his owne liberall example, stirred vp the People to a bountifull Beneuolence toward the building of Gods House : prayed him for that willing and chearefull free Off'ring. And in his Thanks-giving we obserue this methode. Firſt, he acknowledgeth Gods Blessedneſſe, Greatneſſe, Power, Glorie, Victorie, Maiestie, Boundie, with the like : and confeſſeth in generall, that Honor, Riches, Strength, with all other good things, are at the Almightyes diſpoſing. Secondly, he therefore prayſeth the Lord ; and acknowledgeth also, that his, and the Peoples willingneſſe to give, came not of themſelves, but was Gods owne proper Gifte (as well as that which they had given.) Laſtly, he prayeth for the continuance of Gods bleſſing, both upon their purpoſes and endeoures : and, that their Beneuolence may be diſpoſed to that end for which it was given. This Song may be very properly ſed, whenouer among vs there haſt been any free and liberall Contributions to good and pious ends. And to fit the ſame the better to ſuch purpoſes; the Perions, and ſome ſew Circumſtances, are a little changed in this Translation.

#### SONG VI.

*Sing this as the firſt Song.*

I

**O**H L O R D, our euerlaſting G O D,  
Bliffe, Greatneſſe, Power and Praife is thine :  
With thee haue Conqueſts their abode,  
And glorious Maiestic Diuine.  
All things that Earth and Heau'n afford,  
Thou at thine owne diſpoſing haſt.  
To thee belongs the Kingdome, L O R D,  
And thou, for Head, o're all art plac't.

2

Thou wealth and honour doſt command ;

To



### Song 6.

27

To thee made subiect all things bee :  
Both Strength & Pow're are in thine hand,  
To bee dispos'd as pleafeth thee.

And now, to thee our GOD therefore,  
*A Song of Thankfulneſſe* wee frame ;  
(That what wee owe, wee may restore)  
And gloriſie thy glorious *Name*.

3  
But what, or who are wee (alas)  
That wee in giuing are ſo free !  
Thine owne before, our *Offring* was,  
And all wee haue, wee haue from thee.  
For, wee are Gueſts and Strangers here,  
As were our *Fathers* in thy fight :  
Our daies but shadow-like appeare,  
And ſuddenly they take their flight.

4  
This *Offring*, LORD our GOD, which thus  
Wee for thy Names-fake haue beftowne,  
Deriuēd was from thee, to vs ;  
And that wee giue, is all thine owne.

O GOD thou prou'ſt the heart, wee knowe,  
And do'ſt affect vprightneſſe there :  
With gladneſſe, therefore, wee beftow  
What wee haue freely offer'd here.

5  
Still thus (Oh LORD our GOD) encline  
Their meanings, who thy People bee.  
And euer let the hearts of thine  
Be thus prepared vnto thee.  
Yea, giue vs perfect hearts, wee pray,  
That wee thy Precepts erre not from :

And

And graunt, our *Contribution* may  
An honour to thy Name become.

The Prayer of *Nehemiah*. Nehem. I. 5.

**N**Ehemiah, determining (as the storie sheweth) to move Artaxerxes for the repaire of the Cittie and House of the Lord, first made this Prayer: Wherein, having acknowledged the Maiestie, Iustice, and Mercie of God, he confesseth the haynousnesse of his and his Peoples sinnes; desirith forgiuenesse; entreateth for the Peoples deliverance from captiuitie; and requesteth, that he may find fauor in the sight of the King his Master. Now, we who by regeneration are the Sonnes of Israel (and such, as in a spirituall fence may be said also to be dispersed among the Heathen, as often as we are carried captive by the Heathenish concupiscesses and vanities of the World) even we may in a literall sense make use of this excellent forme of Confession, before our severall Petitions. And doubtlesse, a faithfull vsing of these the Holy-Ghorts owne words (with a remembrance of the happy successe they heretofore had) will much strengthen and encrease the hope, confidence, and comfort of him that prayeth. Who changing the two last Lines only, may appropriate it to any necessitie. For example: If it bee to bee sung before Labour, conclude it thus; And bee thou pleasd, Oh Lord, to bleste, Our Labours with a good successe. If before a Journey, thus; And, Lord, all dangers keepe vs from, Both going forth, and comming home. If before a Battaille, thus; And bee thou pleased, in the Fight, To make vs victors by thy might. If in the time of Famine, thus; And, Lord, vouchsafe thou, in this need, Our Soules and Bodies both to feed. If before a Sermon, thus; And grant that we, Lord, in thy feare, May to our profit speake and heare. And the like, as occasion requireth.

SONG VII.

*Sing this as the 9 Song.*

**L**ORD GOD of Heau'n, who onely are  
The mightie GOD, and full of seare;  
Who never Promis-breaker wert,  
But euer shewing mercie there,

Where

Song 7.

29

Where men affection beare to thee,  
And of thy *Laws* obseruers bee.

<sup>2</sup>  
Giue eare, and ope thine eies, I pray,  
That heard thy Seruants sui may bee,  
Made in thy prefence, night and day,  
For *Israels* Seed, that ferueth thee :  
For *Israels* Seed, who (I confesse)  
Against thee grieuously transgresse.

<sup>3</sup>  
I, and my Fathers House did sinne,  
Corrupted all our Actions bee :  
And dis-respective wee haue bin  
Of Statutes, Judgments, and Decree ;  
Of thole, which to retaine so fast,  
Thy Seruant *Moses* charg'd thou hast.

<sup>4</sup>  
Oh yet, remember thou, I pray,  
Thefe words, which thou didst heretofore  
Vnto thy Servant *Moses* fay :  
If ere (faidst thou) they vex mee more,  
I will disperfe them eu'ry where,  
Among the Nations here and there.

<sup>5</sup>  
But, if to mee they shal conuert,  
To doe thole things my *Laws* containe ;  
Though spread to heau'n's extreameſt part,  
I would collect them thence againe,  
And bring them there to make repose,  
Where I to place my *Name* haue chofe.

<sup>6</sup>  
Now, these thy *People* are (of right)

Thy

Thy *Servants*, who to thee belong ;  
 Whom thou hast purchas'd by thy Might,  
 And by thine Arme, exceeding strong :  
 Oh let thine eare, Lord, I thee pray,  
 Attentive bee to what I say.

7

The prayer of thy *Servant* heare ;  
 Oh, heare thy *Servants*, when they pray,  
 (who willing are thy Name to feare)  
 Thy *Servant* prosper thou to day :  
 And bee thou pleas'd to grant, that hee  
 May fauour'd in thy prefence bee.

The Song of King Lemuel. Prou. 31. 10.

*This Song is Alphabetical in the originall. It containeth an admirable description of a good Wife: And these three things are here principally considerable; The aduantage her husband receiueth by her; The commendable vertues she hath in her selfe; And the reward that follows her. Her husbands advantages are these; A quiet heart free from zealous or distrust of her; a rich estate without oppressing others; and place of honour in the Commonwealth. Her vertues are Industry, Prouidence, Chearefulness, Courage, and Vnweariednesse in providing for, and disposing of her temporall affaires: Moreover, continuall loue to her husband; liberality to the poore; government of her tongue; and heedfullnesse to these conserues her household takes. Her reward is this: Her husband is confident in her; she shall have comfort of her labours; her posterity shall blesse her; her husband shall praise her above other women: She shall be honoured in life, and have ioy at her death. It is, indeed, an excellent Marriage-Song, fit to be vied at the solemnizing of those Rites. For it ministreth instruction becomming that occasion. Yea perhaps, the Musicks of it would stirre up good affections also (where unpleasing discords are now heard) if it were often sung in private Families.*

SONG VIII.

*Sing this as the 6 Song*

WHO finds a *Woman* good and wife,  
 A Gemme more worth then pearls hath got;

Her



Song 8.

31

Her *Husbands* heart on her relies ;  
To live by spoyle he needeth not :  
His comfort all his life is shee :  
No wrong shee willingly will doe :  
In *Wool* and *Flax* her labours bee ;  
And cheerefull hands she puts thereto.

<sup>2</sup>  
The *Merchant-ship* resembling right,  
Her food she from afar doth fet :  
E're day shee wakes, that giue she might  
Her maidis their taske, her houſhold meat.  
A *Field* she viewes, and that she buies ;  
Her hand doth plant a Vineyard there ;  
Her loynes with courage Vp shee ties ;  
Hir Armes with vigor strengthned are.

<sup>3</sup>  
If in her worke shee profit feele,  
By night her *Candle* goes not out :  
Shee puts her fingers to the *Wheel* ;  
Her hand the Spindle twirles about.  
To such as poore and needy are,  
Her hand (yea, both hands) reacheth shee :  
The Winter, none of hers doth feare ;  
For double cloath'd her houſhold bee.

<sup>4</sup>  
She Mantles maketh, wrought by hand,  
And filke and purple clothing gets :  
Among the *Rulers* of the Land,  
(Knowne in the Gate) her Husband sits.  
For sale, fine *Linen* weaueth shee,  
And *Girdles* to the Merchant sends :  
Renowne and strength her clothings be.

C

And

And *Joy* her latter time attends.

5

She speakes discreetly when she talkes ;  
The law of grace her tongue hath learnd :  
She heeds the way her *Household* walkes,  
And feedeth not on bread vn-earn'd :  
Her *Children* rise, and blest her call ;  
Her *Husband* thus applaudeth her :  
*Oh ! thou hast far surpast them all,*  
*Though many Daughters thriving are.*

6

Deceitfull *Favour* quickly weares,  
And *Beauty* suddenly decays :  
But, if the LORD she truly feares,  
That *Woman* well deserueth praise.  
The fruit her handie-worke obtaines,  
Without repining grant her that ;  
And yeild her what her labour gaines,  
To doe her honour in the *Gate*.



### THE SONG OF SONGS.

#### *The Preface.*

**S**VCH is the mercy of God, that he taketh aduantage, euen of our naturall affections, to beget in our soules an apprehension of his love, and of the mysteries, which tend to our true happiness; so fitting his diuine exprefions to the feuerall inclinations of men, that meanes might be prouided to win some of all. For, otherwhile he doth it by comparing the fame to the glories of a temporall *Kingdome*, to winne such as are most desirous of *honours*. Sometime he illustrates it by *Treasures*

sures, *Gold* and *precious Stones*, &c. the better to allure such as are tempted with things of that nature; and diuers other waies also, as appeares throughout the booke of God. But in this *Song of Salomon* (wherein is mystically expressed the mutuall affection betwixt Christ and his Church, with the chiese passages therof throughout all Ages, from Abel to the last iudgement; at which time their blessed mariage shall be fully confummat) he doth most mouingly impart vnto vs the rauishing contentments of the *divine Loue*, by comparing it to that delight which is conceiued in the strongest, the commonest, the most pleasing, the most natural, and the most commendable of our *Affectiones*: And, doubtlesse, it powerfully preuaileth to the enflaming of their spirituall *Loue*, who feeke rightly to understand and apply the mysteries and expections herein contained. Let no man therefore presume to sing or repeat in a carnall fenc, what is here spirituallly intended, vpon paine of Gods heauie indignation: Nor let the wisedome of flesh and bloud vainely neglect Gods fauour, in offring this for the comfort of such as will rightly apply the same, because some *Atheists* and fenfull men, shall perhaps turne this Grace of God into wantonnesse, to their owne condemnation.

#### The first Canticle.

In this Canticle, is first expressed that longing which the whole Catholicke-Church had for the embraces of her Redeemer, (from the time of Abel, till his first comming) with her acknowledgement of his rauishing Excelencies; her desire to be drawne after him, and her confession of that joyfull happiness which will arise from his fauours. Secondly, the particular Church of the Gentiles is brought in, entreating an undefisced union with the Synagogue of the Iewes, both confessing and excusing her blemishes. Thirdly, the whole Catholicke-Church is againe introduced, as desirous to be fed and guided by her beloued Sheperd. Fourthly, her petition is most graciously answered, and she directed to follow the steps of the holy Patriarches and Prophets. Finally, Christ setteth forth the power and rich graces of his Spouse, with what other ornaments he will prepare for her. This Canticle we may sing to the stirring vp of our spirituall Loue; having first seriously meditated these things: to wit; That desire we ought to haue in our soules to be ioyned to Christ; the excellency of his perfections; the backwardnesse of our humane Nature to entertaine his loue; the deformities and damage we sustaine till we be received into the communion of Saints; the readinesse of Christ to receive and direct us; the pleasure he will take in our loue; and the prouision he will make for the further beautifying of our soules.

C 2

SONG

## Song 9.

C: Ome kiffe mee with those lips of thine;

D: For, better are thy *Loues* then wine: And

as the powred *Oyntments* bee; Such is the fa-

nour of thy *Name*: And for the sweetnesse of

the



## Song 9.

35

A musical score for two voices. The top staff is for soprano (S) and the bottom staff is for alto (A). The vocal parts are accompanied by a basso continuo (Bc) part at the bottom. The music consists of six measures. The lyrics "the same, The Virgins are in loue with thee." are written below the top staff.

2

Begin but Thou to draw me on,  
And then wee after Thee will runne :  
    Oh, *King*, thy Chambers bring me to ;  
So, wee in thee delight shall finde,  
And more them wine thy loue will minde ;  
    And loue thee, as the Righteous doe.

3  
And Daughters of *Ierusalem*,  
I pray you, doe not mee contemne,  
Because that blacke I now appeare:  
For, as I louely am (I know)  
As *Kedar* Tents (appeare in shewe)  
Or *Salomon* his Curtaine are.

Though blacke I am, regard it not :  
It is but *Sun burne* I have got ;  
Whereof my *Mother's Sons* were cause :  
Their Vineyard-keeper me they made.  
(Through envy which to me they had)  
So, mine owne Vine, neglected was.

5  
Thou, whom my soule doth best affect,  
C 3

C 3

Vnto

Vnto thy pastures me direct,  
 Where thou at Noone, art stretcht along.  
 For, why should I be stragling spide,  
 Like her that loues to turne aside,  
 Thy fellow-shepheards flocks among ?

6

Oh, fairest of all *Womankinde* !  
 (If him thou know not where to finde)  
 Goe, where the paths of Cattell are :  
 Their Tract of foot-steps stray not from,  
 Till to the *Shepherds* Tents thou come ;

And feeds thy tender *Kidlings* there.

7

My *Loue*, thou art of greater force,  
 Then *Pharaoh's* troupes of Charret-horse.  
 Thy cheeke, and necke made louely bee  
 With rowes of stone, and many a chaine :  
 And, wee gold borders will ordaine,  
 Beset with siluer studs, for thee.

## The seconde Canticle.

*This Song seemeth to set forth the mysterie of Christ his Incarnation, whereby the Churches first Petition (mentioned in the former Canticle) is accomplished. And herein, these particulars appear to be mystically expressed. His Birth and repulse between the two Testaments, with his sweet and sanctifying operations. Secondly, the Churches acknowledgement of her Redeemers beauty, innocency, and delightfulness; with how pleasant and incorruptible an habitation, is prepared for those Louers; and what excellent priviledges she hath by his fauor. Thirdly, Christ and his Church do (as two Louers) interchangearily preferre one another before all others, by way of comparison. Fourthly, the Spouses spirituall loue-siche passions are expressed. And lastly, (she having declared how she is enclos'd in his embraces (there is warning*

*warning given that their sweet union be not disturbed. This Canticle may be properly sung upon the Feast of Christs Nativity, or at any other time; we having first prepared ourselves by a fruitfull meditating the particular mysteries of the Song.*

## SONG X.

*Sing this as the ninth Song.*

While that the *King* was at repast,  
My *Spicknard* his perfumings cast;  
And twixt my breasts repos'd my *Deere*:  
My *Loue*, who is as sweet to mee,  
As *Myrrha*, or *Camphire* bundles bee,  
Which at *Engaddi* Vineyards are.

2  
Loe, thou art faire ; loe, thou my *Loue*,  
Art faire, and eyed like the *Doue*:  
Thou faire, and pleasant art my *Deare*:  
And loe, our bed with flowers is strow'd :  
Our House is beam'd with Cedar wood ;  
And of the Firre our Rafters are.

3  
I am the *Rose* that *Sharon* yeelds,  
The *Rose* and *Lilly* of the Fields,  
And flower of all the Dales below.  
My *Loue* among the *Daughters* shewes,  
As when a sweet and beauteous *Rofe*  
Amid her bush of thornes doth grow.

4  
Among the *Sommes*, such is my *Deare*,  
As doth an *Apple-tree* appeare,  
Within a shrubbie Forrest plac't.

I fate me downe beneath his shade,  
(Whereto a great desire I had)  
And sweet his fruit was to my taſt,

Mee to his *Banquet-houſe* he bare,  
Eu'n where his wine prouissons are,  
And there, his *Loue* my banner was.  
With *Flaggons*, mee from fainting stay ;  
With *Apples* comfort me, I pray ;  
For, I am ſick of *Loue* (alas)

My head with his left-hand he staid :  
His right-hand ouer me he laid ;  
And by the Harts and Roes (ſaid Hee)  
You Daughters of *Jerusalem*,  
Stirre not (for you I charge by them)  
Nor, wake my *Loue*, till pleas'd ſhe be.

The third *Canticle*.

BY contemplating this Canticle, we may be mystically informed of Christs calling his Church in the Apostles, and of her estate in the beginning of Christianity, when he went from place to place (as a Hinde ouer the Mountains) to further the works of our Redemption ; wooing his Disciples (and in them his Church) to follow him, by ſhewing his Divinity little, and a little (as it were) through the Grate, and from behinde the Wall of his Humanity. Moreover, the spring-like ſeason of the Gofpell, after the cloudy and Winter-like time under the Law, is here ſet forth. And then, the Church having petitioned, that the Curtaines of the Ceremoniall Law might be ſo drawne away as that ſhe may both hear and ſee her Beloued in his unvailed perfections ; ſhe requeſeth alſo, that the ſix enemies of his Vineyard may be destroyed. ſhe reiyeceth likewife in their mutuall loves ; and prayeth him that whilſt the day of grace laſteth, ſhe may on all occasions enjoy his ſpeedy

*Speedy consolations. Lastly, the Church confesseth how blindly she sought Christ during the night of the Law; how diligently (and through what afflictions) she searched after him; how at length he found him; where, also, and with what affections she entertained him: And so concludes as in the former Canticle. It ought therefore to be sung with reverence, and consideration of the mysteries therein contained.*

## SONG XI.

*Sing this as the first Song.*

<sup>1</sup>  
I Hear me *Loue*, and him I see  
Come leaping by the Mountains there :  
Loe, o're the Hillocks trippeth Hee ;  
And *Roe*, or *Stag-like* doth appeare.  
Loe, from behind the wall he pries :  
Now, at the window grate is hee :  
Now speakes my *Deare*, and faies, Arife,  
My *Loue*, my *Faire*, and come with mee.

<sup>2</sup>  
Loe, *Winters* past, and come the *Spring*,  
The Raine is gone, the Weather cleare :  
The Seafon woes the Birds to sing,  
And on the Earth the flowers appeare.  
The *Turtle* croweth in our Field :  
Young Figs the Fig-tree down doth weigh,  
The blossom'd Vines a faavour yeeld ;  
Rise *Loue*, my *Faire*, and come away.

<sup>3</sup>  
My *Doue*, that art obscured, where  
The *Rockes* darke staires doe thee infold :  
Thy voyce (thy sweet voice) let me hear,  
And Thee, (that louely sight) behold.

Those

Those *Foxes-Cubs*, the Vines that mar,  
Goe take vs whilst the Grapes be young :  
My *Loues* am I, and mine's my *Deare*,  
Who feeds the *Lilly-Flowers* among.

4  
While breake of Day, when shades depart,  
Returne my *Well-beloued-One* ;  
Eu'n as a *Roe*, or lusty *Hart*,  
That doth on *Bether* Mountaines runne.  
For him, that to my soule is deare,  
Within my bed, by night I fought ;  
I fought, but him I found not there :  
Thus therefore with my selfe I thought ;

5  
I'le rise, and round the Cittie wend,  
Through Lanes, and open waies I'le goe,  
That I my *Soules-delight* may finde :  
So, there I fought, and mist him too.  
The *Cittie* watch me lighted on ;  
Then askt I for my *soules delight* :  
And somewhat past them being gone,  
My *soules-beloued* found I straight.

6  
Whom, there in my embrace I caught ;  
And him forsooke I not, till hee  
Into my *Mother's* house I brought ;  
Her Chamber who conceiued mee.  
You Daughters of *Ierusalem*,  
Stirre not (by field-bred Harts and Roes ;  
For you I doe adiure by them)  
Nor wake my *Loue* till shee dispose.

The

The fourth *Canticle.*

*H*ere, the royll Prophet, firſt ſingeth Chrift his going forth to preach the Gofpell, metaphorically expreſſing it (and as it were) by way of admiration, at the excellent manner thereof. Next, he mentioneth his Couch (or reſting place) meaning either the Church, or else that Bed of his Humanitie, which the holy Fathers and Paſtors of the Church (as her valiant Champions) defended by the Sword of Gods Word, againſt Infidels, Heretickes, and all the powers and terrors of the kingdome of darkneſſe. Then he myſtically deſcribeth that Pallace, Throne, or abiding-place of Chrift, together with the glory of it, aſwell in regard of the precious matter of each jewellall part, as in reſpect of the forme and beauty of the whole Fabricke. And laſtly, he exhorteth all the faithfull (under the name of the Daughters of Syon) to contemplaſe ſeriously the excellent glory of Chrift, when (by his incarnation) the Deity was eþoued to the Humanity. In ſinging this, we are to meditate in what ſecurity, and glorious conteinment, we ſhall enioy the embraſces of our Redeemer ; ſeeing his Bed & Place for entertainment of the Daughters of Ierusalem (that is, the jones of the faithfull) is ſo excellently built, and furnished, as this Allegory implyeth.

## SONG XII.

*Sing this as the firſt Song.*

**W**Hats hee, that from the Desert there  
Doth like thofe smoakie pillars come,  
Which from the Incenfe and the Mirrhe,  
And all the Merchant spices ſume ?

His Bed (which, loe, is *Salomons*)  
Threeſcore stout men about it stand :  
They are of *Israel's* valiant- Ones ;  
And all of them with Swords in hand.

<sup>2</sup>  
All those are men expert in fight,  
And each one on his thigh doth weare

A

A sword, that terrors of the night  
May bee forbid, from comming there.

King *Salomon*, a goodly place,  
With trees of *Libanon* did reare :  
Each piller of it Siluer was ;  
And gold the bases of them were.

<sup>3</sup>  
With purple couer'd he the same ;  
And all the paument (throughout)  
Oh Daughters of *Ierusalem*,  
For you, with charitie is wrought.  
Come *Syon Daughters*, come away,  
And crowned with his *Diadem*  
King *Salomon* behold yee may :  
That Crowne his Mother set on him,  
When he a married man was made,  
And at the heart contentment had.

The fift Canticle.

*T*HAT loueliness which is found in the most beautifull body, endowed with the riches of the minde, and adorned with the goods of fortune (being of all obiects the most powerfull ouer humane affections.) The Holy Ghost in this Song of Songs, hath thereby mystically expressed the Churches estate in her sevall Ages: that so it might the better worke into our soules an apprehension, both of those excellent perfections Christ hath bestowed on his Church, and the better inform vs also of that unpeakable affection which he beareth unto her. And it seemeth (the metaphor in this Allegory being expounded) that the state of the Church in her sevall members is here described, with her Louers affection shewed towards her, about the time of the Gospells entrance; even when our blessed Sauour was abiding on the earth. But, the explanation of each sevall Metaphor will be too large for this place: Nor will every capacity reach unto the particular application of them. It may suffice therefore, if such doe (by an implicate Faith) sing these mysteries, with a generall application of them to Christ and his Church: b  
lerwing

## Song 13.

43

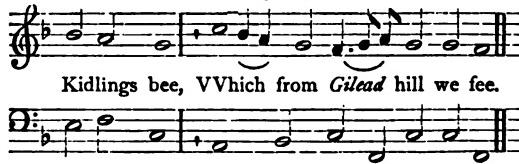
*leaving themselves members of that lonely Spouse; And that Iesus Christ is he, who in this Song professeth an intire affection, not only to the whole Myticall body of the faithfull, but even to every member of it in particular.*

## SONG XIII.

O my Loue, how comely now, and how  
 beautiful art thou Thou of Doue-like Eies a paire,  
 Shining hast within thy haire: And thy Lockes like  
 Kidlings

## Song 13.

44



<sup>2</sup>  
Like those Ewes thy *Teeth* doe show,  
Which in rowes from washing goe ;  
When among them there is none  
Twinlesse, nor a barren one.  
And thy *Lips* are of a red ;  
Like the Rosie-colour'd thread.

<sup>3</sup>  
*Speech* becomming thee thou hast.  
Vnderneath thy *Tresses* plac't  
Are thy *Temples* (matchlesse faire)  
Which (o'reshadow'd with thy haire)  
Like *Pomegranats* doe appeare,  
When they cut asunder are.

<sup>4</sup>  
To that Fort thy *Neck's* compar'd ;  
Which with Bulwarkes *David* rear'd ;  
Where a thoufand fields are hung,  
All the Targets of the Strong.  
*Breasts* thou hast like twinned Roes,  
Feeding where the Lilly growes.

<sup>5</sup>  
While day-breake, and shades are gone,  
To the Mountains I will runne :  
To that hill whence *Mirrhe* doth come,

And

Song 13.

45

And to that of *Libanum*.  
Thou my *Loue* all beautie art,  
Spotlesse-faire in eu'ry part.

<sup>6</sup>  
Come my *Spouse* from *Libanum*,  
Come with me from *Libanum*.  
From *Amana* turne thy sight,  
*Shenir's* top, and *Hermons* height ;  
From the dennes of *Lyons* sell,  
And the hills where *Leopards* dwell.

<sup>7</sup>  
Thou, my *Sister*, thou art shee,  
Of my heart that robbeth mee ;  
Thou, my *Spouse*, oh thou art shee,  
Of my heart that robbeth me,  
With one of thine eies aspect,  
And with one locke of thy necke.

<sup>8</sup>  
*Sister*, and *espous'd-Peere*,  
Thofe thy *Breasts* how faire they are !  
Better be thoſe Dugs of thine,  
Then the moſt delitious wine :  
And thine *Oynments* odours are,  
Sweeter then all Spices farre.

<sup>9</sup>  
*Loue*, thy *Lips* drop sweetneſſe fo,  
As the Combs of Hony doe.  
Thou haſt vnderneath thy *Tongue*  
Hony mixt with Milke among.  
And thy *Robes* doe ſent as well,  
As the *Frankincenſe* doth fmell.

10 Thou

## IO

Thou, my Sister, and espous'd,  
Art a Garden, fast inclos'd ;  
Walled-Spring, a Fountaine seal'd ;  
And the Plants thy Orchyard yeeld  
Are of the Pomegranate-tree,  
With those fruits that pleasant bee.

## II

Camphire there with Nard doth grow,  
Nard, commixt with Crocus too,  
Calamus, and Cynamon,  
with all trees of Libanum ;  
Sweetest Aloes and Myrrhe,  
And all Spice that precious are.

## 12

All the Gardens eu'ry where,  
Take their first beginning there.  
There the precious Fountaine lies,  
Whence all liuing waters rife :  
Euen all those Streames that come,  
Running downe from Libanum.

## The fixt Canticle.

**I**N this Canticle is mystically set forth the Death & Passion of Iesus Christ : from whence all the Sacraments and (spirituall) Graces, bestowed on the Church, tooke their beginning. First, Christ desirath, that by the blowing of those two contrarie Windes, the Charitable Will of God, and the malitious Will of his Aduersaries, the worke of our Redemption might be wrought. To which purpose, the Church addeth also, her Request. Secondly, Christ heurath, that he hath accomplished his owne, with the Churches desire therein : and expressing the swiftiling of his Bitter-sweet-Passion, inviteth all the Faithfull to come and take benefit therof. Thirdly, here is wondrous meowingly intimated, both our Redeemers watchfulnes to secure vs (euen while his Body



## Song 14

45

*Body slept in the Grave) and those Lone passages of his, wherewith he came to woe vs in his humane Nature (as it were a Louer knocking, and calling at his Beloued Window) in the darke Night of his Passion, and unheeded Afflictions. Lastly, here is described the Churches readinesse, to open to her Beloued; with that Low-diftemperature which appeared in her, when the Women and the Diciplices mifled him in the Grotte; and when, through fears of the High-Priets, they were for a time dispeſed of their Rake and Vrſe of Faith. This Canticle may properly be ſung in commemoration of our Redeemers Sufferings; and of his Spoules fears and sorrow, before his Reſurrection.*

**SONG. XIII.**

(there that grow,) From thence abundantly may  
flow. And to thy *Garden* come my *Deare*, To eate  
thy fruits of pleasure there.

My Sister, and espoused Peere,  
Vnto my *Garden* I am come :  
My Spice I gather'd with my Myrrhe :  
I ate my Hony in the Combe,  
And drunk my wine with milke among.  
Come Friends, and Bes-be low'd of mee,  
Come eate, and drinke, and merry bee.

I 3

I slept, but yet my heart did wake :  
It is my *Loue* I knocking heare :  
It was his Voyce, and thus he spake ;  
Come open vnto mee, my *Deare*,  
My *Loue*, my *Doue*, my *Spottelese-Peere* :  
<sup>3</sup>  
For, with the dew my head is dight ;  
My Locks with droppings of the night.

Loe, I haue now vndressed mee :  
Why shoud I cloath me, as before ?  
And fince my feet cleane washed be,  
Why shoud I soyle them any more ?  
Then, through the Crevice of the doore  
<sup>4</sup>  
Appear'd the Hand of my *Belou'd* ;  
And towards him my heart was mou'd.

I rose vnto my *Loue* to ope,  
And from my Hands distilled *Myrrhe* ;  
Pure *Myrrhe* did from my fingers drop  
Vpon the handles of the Barre.  
But, then departed was my *Deare*.  
<sup>5</sup>  
When by his Voyce I knew 'twas he,  
My heart was like to faint in mee.

I fought ; but seene he could not be :  
I call'd, but heard no answere found.  
The *Cittie-Watchmen* met with me,  
As they were walking of the *Round*,  
And gaue me stripes that made a wound :  
<sup>6</sup>  
Yea they that watch & ward the Wall,  
Eu'n they haue tooke away my veyle.

D 3

The

## The seventh Canticle.

**T**He subject of this Canticle is an allegoricall expreſſion of the Maiſtrie, Power, and Excellencie of Christ, and is in effect that which the Church of Apostles euangelically ſung of him, after his Resurrection and Ascencion. First, the Bride is introduced, aduiring the faithfull Iſraelites, that when they haue attained the knowledge of Christ, her Spoule, they ſhould proffesse and teache him to the reſt of her Members. Secondly, thofe who long to finde him, deſire againe of the Church to know the excellencies of that Beloued of hers; and (by doubling the queſtion) ſeeme to imply his two-fold perfection. Thirdly, the Church ſpeedily anſwers thofe that enquire after her Spoule; and, by deſcribing his excellencies in his tenne principall Members, myſtically notiſeth his tenne-fold ſpirituall perfection: whereupon to infir were not here conuenient. Laſtly, the Faithfull craue the Churcheſ direktion, to helpe her finde him out; and receive her gracious anſweref to that purpoſe. What is to be offereſ in the uſe of this Hymne, ſuch as are ignorant are referred to that which is ſaid before, in the firſt Canticle of this Song of Songs.

## SONG XV.

Sing this as the 13 Song.

**O**H! if him you happen on,  
Who is my Beloued-One,  
Daughters of Ierusalem;  
I adiuire you, ſeriously,  
To informe him, how that I  
Sicke am growne of loue for him.

2

Faireſt of all women, tell  
How thy Louer doth excell,  
More then other Louers doe.  
Thy Beloued, what is hee  
More then other Louers bee,  
That thou doſt adiuire vs ſo?

3 Hee



## Song 15.

49

Hee, in whom I so delight,  
Is the purest Red and White ;  
Of ten thousands, Chiefe is he.  
Like fine Gold, his *Head* doth shew,  
Whereon curled *Lockes* doe grow ;  
And a Rauen-blacke they bee.

<sup>4</sup>  
Like the milkie Doues that bide  
By the Riuers, he is *Ey'd* :  
Full, and fitly fet they are :  
*Cheekes* like Spicy-Beds hath he ;  
Or like flowers, that fairest be :  
*Lips* like Lillies, dropping *Myrrhe*.

<sup>5</sup>  
*Hands*, like Rings of Gold beset  
With the precious *Chrysolet* :  
*Belly'd* like white *Iuory*,  
Wrought about with *Saphires* rich :  
*Legges*, like Marble Pillars, which  
Set on Golden Bases bee.

<sup>6</sup>  
*Fac'd* like *Libanus* is hee :  
*Goodly*, as the *Cedar-tree* :  
Sweetnesse breathing out of him.  
Hee is louely eu'ry where.  
This my *Friend* is, this my *Deare*,  
Daughters of *Ierusalem*.

<sup>7</sup>  
Oh, thou *Fayref* (eu'ry way)  
*Of all Women* ! whither may  
Thy *Beloued* turned be ?

D 3

Tell

Tell vs, whither he is gone,  
 Who is thy *Beloued-one*,  
 That wee seeke him may with thee.  
 8  
 To his Garden went my *Deare*,  
 To the Beds of Spices there ;  
 Where he feeds, and Lillies gets.  
 I my *Loues* am, and alone  
 Mine is my *Beloued-one*,  
 Who among the Lillies eates.

## The eight Canticle.

**H**erein is contained a continuation of the Prayes of the Bride, and of that ardent affection expressed by her Beloued in the first Canticle: yet, it is no vnnecessary repetition. For, it seemeth to haue respect to the Churches estate, and the passages betwene her and Christ in another Age; even when the Gentiles began to be called and unitid unto the Church of the Iewes; according to what is desired in the first Canticle. And therefore, she is here compared to Tyrzah and Ierusalem, for louelynesse. Her glorious encrease, her singular puritie, her extraordinarie applause, the splendor of her Maiestie, and the powerfулnesse of her Authoritie, is here also described. Moreover, the feares and hindrances sustaineid in her first Persecutions, are here mystically showne. And, lastly, they who through feare or obstinacie are separated from her, are called to retурne, in regard of her apparent power. This we may sing, to remember vs of those graces God hath bestowed on his Church; to comfort our Soules also, with that deareness which Christ exprefseth towards Her, of whom we are Members; and on diverse other occasions, according as he that useth it, hath capacite to understand and apply the same.

## SONG. XVI.

Sing this as the 13 Song.

Beautiful art thou, my *Deare* :  
 Thou as louely art, as are

*Tirzah*



Song 16.

51

*Tirzah, or Ierusalem,*  
(As the beautifull'st of them)  
And as much thou mak'ft afraid,  
As arm'd Troupes with Flagges display'd.

<sup>2</sup>  
Turne away those eyes of thine ;  
Doe not fix them so on mine :  
For, there beame forth from thy sight,  
Sweetes, that overcome me quite :  
And thy *Lockes* like Kidlings bee,  
Which from *Gilead* hill we fee.

<sup>3</sup>  
Like those Ewes thy *Teeth* doe show,  
Which in rowes from washing goe,  
VVhen among them there is none,  
Twinlesse, nor a Barren one.  
And (within thy locks) thy *Browes*  
Like the cut *Pomegranat* showes.

<sup>4</sup>  
There are with her sixtie *Queenes* :  
There are eightie *Concubines* ;  
And the *Damfels* they posseffe,  
Are in number numberlesse.  
But my *Dow* is all alone,  
And an vndefiled one.

<sup>5</sup>  
Shee's her *Mothers* onely *Deare*,  
And her *Joy* that her did beare :  
When the *Daughters* her furuei'd,  
That she bleffed was, they said ;  
She was praised of the *Queenes*,  
And among the *Concubines*.

D 4

Who

6

Who is she (when forth she goes)  
 That so like the *Morning shewes*?  
 Beautifull, as is the *Moone*,  
 Purely bright, as is the *Sunne*:  
 And appearing full of dread :  
 Like an *Hoar* with Ensignes spread?

7

To the *Nut-yard* downe went I,  
 (And the Vales encrease to spie)  
 To behold the Vine-Buds come,  
 And to see Pomegranats bloome :  
 But the *Princes* Charrets did  
 Vex me so, I nought could heed.

8

Turne, oh turne, thou *Shulamite*,  
 Turne, oh turne thee to our fight.  
 What, I pray, is that, which you  
 In the *Shulamite* would view,  
 But that (to appearance) she  
 Shewes like Troops, that armed bee?

The ninth *Canticle*.

**S**Olomon, in the first part of this Canticle, commanding the Churches universal Beaulte in her severall parts, is understand to have respect to that time, after the Conuersion from Paganisme, wherein she was endowed and made lonely by the varietie of those Offices, States, and Degrees, into which her Members were for orders sake distinguished; as well as by the addition of those other Graces, formerly received: Which States and Degrees are here mystically understood, by the parts of beautifull Woman, as doth excellently appear, the Allegorie being particularly expounded. The second part of this Hymn expresseth the mutuall entercange of Affection between the

*the Bride-groome, and his Bride: and those sweet contentments they enjoy in each others Loves. Lastly, here is set forth both the Churches desire, to be freed from those Persecutions, which hinder her open, and full fruition of her Beloved; and mention is here made also, of those publicke and undisturbed embraces which they shall at length enjoy. The first part herof we ought so to fing, that it may remember vs to shun their blindnesse, who discerne not the beautie of Order and Degrees in the Church. The second part, puts vs in minde, that he is the Tresurere both of those Graces which cause contentment within our selues, and make vs acceptable to God. By the last part, we may apprehend the comfort that will follow, when we desire, that the open Profession of Christ may be granted, merrily for the loue of him.*

## SONG XVII.

*Sing this as the 9 Song.*

**T**Hou *Daughter* of the Royall Line,  
How comely are thoſe *Feet* of thine,  
When their beſeeming *Shooes* they weare?  
The curious knitting of thy *Thighes*,  
Is like the coſtly Gemmes of prize,  
Which wrought by ſkilful workemē are.

2  
Thy *Nauell*, is a Goblet round,  
Where Liquor euermore is found:  
Thy faire and fruitfull *Belly* showes  
As doth a goodly heap of Wheat,  
With Lillies round about beſet;  
And thy two *Breasts* like twined Roes.

3  
Thy *Neck* like ſome white towre doth rife:  
Like *Hefbon* Fish-Pooles are thine *Eyes*,  
Which neare the Gate *Bath-rabbim* lye:  
Thy *Noſe* (which thee doth well become)

13

Is like the Towre of *Libanum*,  
Which on *Damascus* hath an eye.

<sup>4</sup>  
Thy *Head* like Scarlet doth appeare,  
The *Hayres* thereof like Purple are :  
And in thos Threads the *King* is bound.  
Oh *Loue* ! how wondrous faire art thou !  
How perfect doe thy Pleasures shew !  
And how thy Ioyes in them abound !

<sup>5</sup>  
Thou *Statur'd* art in Palme-tree wife :  
Thy *Breasts* like Clusters doe arise.  
I said, into this *Palme* Ile goe ;  
My hold shall on her Branches be,  
And thos thy *Breasts* shall bee to mee  
Like Clusters that on Vines doe grow.

<sup>6</sup>  
Thy *Nostrills* fauour shall as well,  
As newly gather'd Fruits doe smell :  
Thy *Speech* shall also relish so,  
As purest Wine, that for my Deare  
Is fittin Drinke ; and able were  
To caufe an old mans Lippes to goe.

<sup>7</sup>  
I my *Beloued's* am ; and hee  
Hath his affection fet on me.  
Come, *Well-beloued*, come away :  
Into the Fields let's walke along ;  
And there the Villages among,  
Eu'n in the Countrey, wee will stay.

<sup>8</sup>  
We to the *Vines* betimes will goe,

And

Song 17.

55

And see, if they doe Spring or no ;  
Or, if the tender *Grapes* appeare.  
We will moreouer, goe and see,  
If the *Pomegranat's* blossom'd be :  
And I my Loue will give thee there.

<sup>9</sup>  
Sweet smells, the *Mandrakes* doe afford :  
And we within our Gates are stor'd  
Of all things that delightfull bee ;  
Yea, whether new or old they are,  
Prepared they be for my *Deare* ;  
And I haue laid them vp for thee.

<sup>10</sup>  
Would as my *Brother* thou might'ft be  
That fuck't my Mothers *Breast* with me :  
Oh ! would it were no otherwife !  
In publike then I thee would meet,  
And give thee kissons in the street ;  
And none there is shoud thee despise.

<sup>11</sup>  
Then I my selfe would for thee come ,  
And bring thee to my Mothers home :  
Thou likewise shoud'ft instruct me there.  
And Wine, that is commixt with Spice,  
(Sweet wine of the *Pomegranat* Iuyce)  
I would for thee, to drinke prepare.

<sup>12</sup>  
My *Head* with his left Hand he staid :  
His right Hand ouer me he laid ;  
And (being so embrac't by him)  
Said he, I charge you not diseafe,

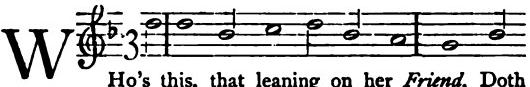
Nor

Nor wake my *Love* vntil she please,  
You Daughters of *Ierusalem*.

The tenth *Canticle*.

**I**N this last part of Solomons Song, he first singeth that sweet Peace and Extraordinarie Prosperitie, vouchafed unto the Church after her great Persecutions; and exprefseth it, by putting the queſtion, who ſhe was that came out of the wilderneſſe, leaning on her beloved. Secondly, he introduceth Christ, putting the Humane Nature in remembrance, from what eſtate he had rayfed it; and requiring the deareſt of our Affections, in regard of the ardencie, unquenchablenesse, and inſimile value of his love. Thirdly, (having remembered the Church of the Affection due to him) Christ teacheth her the charitable care ſhe ought to haue of others; and that ſhe being brought into his fauour and protection, ſhould ſeeke the preferment of her younger Sister also; even the People, who haue not yet the Brefts of Godes two Testaments, to nouriſh their ſoules. Fourthly, the Churches true Solomon, or Peace Maſter (meaning Iefus Christ) having a Vineyard in Baal-hammon (that is) wherefouer there are People, herein is declared the reward of ſuch as are profitably imployed in that Vineyard. And laſtly, the confirmation of Chrifts Marriage vpon the Hills of Spice (meaning Heauen) is reſte ned. In ſinging this Canticle we ought to meditate, what eſtate God hath rayfed us from; what Love he hath vouchafed; what our Charitie ſhould be to others; what we ſhould minde concerning this Life; and what deſire we ſhould haue to the comforts of the world to come.

## SONG XVIII.

W 

Ho's this, that leaning on her *Friend*, Doth  
from

## Song 18.

57

from the Wildernes ascend? Mind how I raised thee,  
Eu'n where thy *Mother* thee conceiu'd, (where flee  
that broght thee forth conceiu'd) beneath an *Apple* tree.

<sup>2</sup>  
Me in thy heart engrauen heare,  
And Seale-like on thy hand-wrist weare;  
For, *Loue* is strong as Death :  
Fierce as the Graue is *tealousie* :  
The coales thereof doe burning lye ;  
And furious flames it hath.  
<sup>3</sup>  
Much water, cannot coole *Loues* flame :

No

No floods haue power to quench the fame.

For *Love* so high is priz'd,  
That who to buy it would assay  
Though all his wealth he gaue away,  
It would be all despiz'd.

<sup>4</sup>  
Wee haue a *Sister* scarcely growne ;  
For, she is such a little one,  
That yet no *Breast*s hath shhee.  
What thing shall wee now vndertake,  
To doe for this our *Sisters* sake,  
If spoken for the be ?

<sup>5</sup>  
If that a *Wall* she doe appeare,  
Wee *Turrets* vpon her will reare,  
And *Pallaces* of Plate ;  
And then with border of *Cadar-tree*,  
Enclofe and fence her in will we,  
If that she be a *Gate*.

<sup>6</sup>  
A *Wall* already built I am ;  
And now my *Breast*s vpon the same  
Doe Turret-like arise :  
Since when, as one that findeth rest,  
(And is of settled peace possest)  
I seemed in his eyes.

<sup>7</sup>  
A *Vineyard* hath King *Salomon* :  
This *Vineyard* is at *Baal-hammon*,  
Which he to *Keepers* put :  
And eu'ry one that therein wrought,  
A thousand siluer-peeces brought,

And

And gaue him for the fruit.

<sup>8</sup>

My *Vineyard* which belongs to mee,  
Eu'n I my selfe doe ouerfree.  
To thee, Oh *Salomon*,  
A thousand fold doth appertaine ;  
And, thofe that keep the same, shall giue  
Two hundred-fold for one.

<sup>9</sup>

Thou, whose abode the *Gardens* are,  
(Thy Fellowes vnto thee giue eare)  
Caufe me to heare thy voyce ;  
And let my *Loue* as swiftly goe,  
As doth a Hart or nimble Roe,  
Vpon the Hills of Spice.

### The First Song of *Esay*.

#### *Esay 5.*

*I*n this Song, the Prophet, singing of Christ and his Vineyard, first sheweth, that notwithstanding his labour bestowed in fencing and manuring thereof, it brought forth soure Grapes. Secondly, he summoneth their Consciences whom he couertly upbraide, to be Judges of Gods great loue, and their unprofitableness. Thirdly, he sheweth, both how he intends to deal with his Vineyard, and who they are whom he pointeth out in this Parable. Now, seeing it hath befallen the lewes according to this Propheticall Hymne, we are to make a two-fold vse in singing it. First, thereby to memorize the Mercie and Iustice of God; both which are manifested in this Song; his Mercie in forewarning, his Iustice in punishing even his owne People. Secondly, we are so to meditate thereon, that we may be warned to consider what fauours God hath vouchsafed vs, and what Fruits we ought to bring forth; lest he leave vs also to be spoyled of our Aduersaries. For, in this Parable the Holy Spirit speakest vnto euerie Congregation who abuseth his Fauours. And doubtless

*leſſe, all ſuch (as it hath fallen out in Antioch, Laodicea, and many other particular Churches) ſhall be deprived of Gods protection, of the Dewes of his Holy Spirit, and of the ſweet ſlowres of his Word, to be left to Thornes and Bryers, the fruit of their owne naturall Corruptions.*

## SONG. XIX

*Sing this as the 14 Song.*

<sup>1</sup>  
**A** Song of him, whom I loue beft,  
 And of his *Vineyard* ſing I will.  
**A** *Vineyard* once my Loue poſteſt,  
 Well feated on a fruitfull hill :  
 He kept it cloſe immured ſtill :  
 The earth from ſtones he did refine ;  
 And fet it with the choyceſt *Vine*.

<sup>2</sup>  
 He in the midſt a *Fort* did reare ;  
 A *Wine-preſe* therein alſo wrought :  
 But, when he look't it Grapes ſhould beare,  
 Thoſe Grapes were wild ones that it brought.  
*Ierusalem*, come ſpeake thy thought,  
 And you of *Iudah* Judges bee  
 Betwixt my *Vineyard* here, and me.

<sup>3</sup>  
 Vnto my *Vineyard* what could more,  
 Performed be, then I haue done ?  
 Yet, looking it ſhould Grapes haue bore,  
 Saue wild-ones, it afforded none.  
 But goe to, (let it now alone)  
 Refolu'd I am to ſhew you too,  
 What with my *Vineyard* I will doe.

4 The

4

The *Hedge* I will remoue from thence,  
That what so will deuoure it may :  
I downe will breake the *Walled-fence*,  
And through it make a *troden way* ;  
Yea all of it, I waste will lay.  
To dig or dresse it none shall care ;  
But, Thornes and Briers, it shall beare.

5

The Clouds I also will compell,  
That there no raine descend for this.  
For loe, the House of *Iffrad*  
The *Lord* of Armies *Vineyard* is :  
And *Iudah* is that *Plant* of his,  
That *Playfant-One*, who forth hath brought  
Oppression, when he Judgment fought.  
He seeking *Justice*, found therein,  
In liew thereof, a *Crying sinne*.

The Second Song of *Esay. Esay 12.*

I Saiah having a little before prophecied of the Incarnation of Iefus Christ, and the excellencie of his Kingdome ; doth in this Hymne praife him for his Mercie ; and forshewes the Church also, what her Song shold be in that day of her Redemption. The principall contents therof are these : A Confession of Gods mercie ; A prediction concerning the Sacrement of Baptisme ; and an exhortation to a wyfull Thanks-giving. This Song the Church shold sing ffor the honour of Iefus Christ for our Redemption. Yea, in regard the Prophet (foreseeing the good Cause we shold haue to make vse thereof) hath prophecied it shold be the Churches Hymne. It seemeth not vnproper to be vised on those dayes which are solemnized in memoriall of our Sauours Nativite ; Or whensoeuer we shalbe moued to praife God in memorising the gracieous Comforts promised vs by his Prophets, and fulfilled by his owne comming : And to fit the same the better to that purpose, I haue changed the Person and the Time in this Translation.

E

SONG.

## SONG XX.

The musical score consists of three staves of music. The first staff begins with a large capital letter 'L' and the lyrics 'ORD, I will sing to Thee: For, thou displeased'. The second staff continues with 'waſt: And yet withdrewſt thy wrath from mee,'. The third staff concludes with 'And ſent me comfort haſt.'

Thou art my health, on whom  
A fearleſſe truſt I lay:  
For thou oh Lord, thou art become  
My Strength, my Song, my Stay.

**2** And

<sup>2</sup>  
 And with reioycing now,  
 Sweet waters we conuay  
 Forth of those *Springs*, whence Life doth flow ;  
 And thus we therefore say ;  
 Oh, sing vnto the *Lord* :  
 His *Name* and workes proclame :  
 Yea, to the People beare record,  
 That glorious is his *Name*.

<sup>3</sup>  
 Vnto the *Lord*, Oh sing !  
 For wonders he hath done ;  
 And many a renowned thing,  
 Which through the earth is knowne.  
 Oh, sing aloud all ye,  
 On *Sion* Hill that dwell !  
 For, lo, Thy *Holy*-One in thee  
 Is great, oh *Israel*.

---

The third Song of *Esay*. Esa. 26.

**E**say composed this Song to comfort the Israelites in their Captivity; to strengthen their patience in affliction, and settle their confidence on the promises of God. First, it remembreth them, that Gods protection being every where as auailable as a defenced Cite, they ought alwaies to rely on the firme peace which that affordeth. Secondly, it herewelth, that the pride of sin shall be overthrown; and that the faithfull are resolved to flye unto their Redeemer, and awaile his pleasure in their chasfiments. Thirdly, hee singeth the viter desolation of Tyrants; the increase of the Church; her afflictions; her deliverance; and the resurrection from death through Christ. Lastly, the Faithfull are exhorted to attend patiently on the Lord their Saviour, who will come shortly to iudgment, and take account for the blood of his Saints. This Song is made in the person of the Church, and may bee sung to comfort and confirme vs in all our chasfiments and persecutions; by bring-  
 ing

*ing to our consideration the short time of our endurance, and the certainty of our Redeemers comming. It may bee used also to praise God, both for his Justice and Mercy.*

## SONG. XXXI.

*Sing this as the 3 Song.*

<sup>1</sup>  
**A** *Citie* now we haue obtain'd,  
 Where strong defences are ;  
 And God, *Saluation* hath ordain'd,  
 For Walls and Bulwarks there :  
 The *Gates* thereof wide open yee,  
 That such as iustly doe,  
 (And those that Truths obseruers bee)  
 May enter thereinto.

<sup>2</sup>  
 There thou in peace wilt keepe them sure,  
 Whose thoughts well grounded bee ;  
 In peace that euer shall endure,  
 Because they trusted thee.  
 For euer therefore on the Lord,  
 Without distrust depend,  
 For in the *Lord*, th' eternal *Lord*,  
 Is strength that hath no end.

<sup>3</sup>  
 He makes the losly *Citie* yeeld,  
 And her proud Dwellers bow :  
 He laies it leuell with the field,  
 Eu'n with the dust below.  
 Their feet that are in want and care,  
 Their feet thereon shall tread :

Their

Their way is right that righteous are,  
And thou their path dost heed.

<sup>4</sup>  
Vpon thy course of judgments we,  
Oh *Lord*, attending were ;  
And to record thy *Name* and Thee,  
Our foules desirous are :  
On thee our minds with strong desire,  
Are fixed in the night ;  
And after thee our hearts enquire,  
Before the morning light.

<sup>5</sup>  
For, when thy righteous judgments are  
Vpon the earth discern'd,  
By thofe that doe inhabite there,  
Vprightnesse shall be learn'd :  
Yet Sinners for no terror will  
Iust dealing vnderstand,  
But in their Sinnes continue still,  
Amid the *holy-Land*.

<sup>6</sup>  
To seeke the Glory of the *Lord*,  
They vnregardfull be ;  
And thy aduanced hand, Oh Lord,  
They will not daigne to fee :  
But they shall fee, and see with shame,  
That beare thy people spight ;  
Yea, from thy foes shall come a flame,  
Which will deuoure them quite.

<sup>7</sup>  
Then, *Lord*, for vs thou wilt procure,  
E 3 That

That we in peace may be ;  
 Because that eu'ry worke of our  
 Is wrought for vs by Thee.  
 And *Lord* our God, though we are brought  
 To other Lords in thrall ;  
 Of thee alone shall be our thought,  
 Vpon thy *Name* to call.

8

They are deceast, and neuer shall  
 Renewed life obtaine :  
 They dye, and shall not rise at all,  
 To tirannize againe.  
 For thou didst visit them therefore,  
 And wide disperst them hast,  
 That fo their fame, for euer more,  
 May wholly be defac't.

9

But, *Lord*, encraest thy *People* are,  
 Encraest they are by thee ;  
 And thou art glorifide as farre,  
 As earths wide Limits be.  
 For, *Lord*, in their distresses, when  
 Thy rod on them was laid,  
 They vnto thee did haften then,  
 And without ceasing praid.

10

As one with childe is pain'd, when as  
 Her throwes of Bearing bee,  
 And cries in pangues (before thy face)  
 Oh *Lord*, so fared we :  
 We haue conceiu'd, and for a birth

Of

Of winde haue pained beene :  
The world's vnfafe, and still on earth  
They thriue that dwell therein.

II

Thy *Dead* shall liue, and rise againe  
With my dead-Body shall ;  
Oh you that in the dust remaine,  
Awake and sing you all !  
For as the deaw doth hearbs renew,  
That buried seem'd before ;  
So earth shall through thy heauenly deaw,  
Her *Dead* to life restore.

I2

My *People* to thy Chambers fare ;  
Shut close the doore to thee ;  
And stay awhile (a moment there)  
Till past the fury be.

For lo, the Lord doth now arise ;  
He commeth from his place,  
To punish their impieties,  
Who now the world posseesse.

I3

The Earth that blood discouer shall,  
Which is in her conceal'd ;  
And bring to light those murthers all,  
Which yet are vnreueal'd.

The Praier of *Hezekiah*. *Esay 37. 15.*

*IN this Praier Hezekiah, having first acknowledged Gods Majestie and al-  
mighty power, desires him both to heare and consider his Aduerlaries  
E 4 blasphem-*

*blasphemie. Then (to manifest the necessarie of his present assistance) urgeth the power his Foe had obtained over such as serveth not the true God. And, as it seemeth, importunes deliverance, not so much in regard of his owne safety, as that the Blasphemer, and all the world might know the difference betweene the Lords power, and the arrogant brags of men. This Song may be used, whensover the Turke, or any other great Adversary (preuatling against false Worshippers) shall therupon grow insolent, and threaten Gods Church also: as if, in despight of him, he had formerly presuaded by his owne strength. For the name of Seanacherib may be mystically applied to any such enemy. We may use this Hymne also, against those secret blasphemies, which the Deuill whispers unto our soules: or, when by temptations hee seekes to driu us to despaire, by laying before us how many others he hath destroyed, who seemed to have been in as good assurance as we. For, He is indeede, that mycicall Alyrian Prince, who hath overthrowne whole Countries and Nations, with their Gods, in whom they trusted: Such as are these: Temporal power, Riches, Superstitious worship, Carnall wildome, Idols, &c. which being but the workes of men (and yet trusted in as Gods) he hath power to destroy them.*

## SONG XXII.

O Lord of Hostes, and GOD of Israel! Thou who  
 betweene the Cherubins do'st dwell; Of all the  
 world

## Song 22.

69

World thou only art the King, And Heauen  
and Earth vnto their forme didst bring.

*Lord bowe thine eare ; to heare attentiuе be,  
Lift vp thine eies, and daigne, Oh Lord, to fee  
What words *Senacherib* hath cast abroad ;  
And his proud Message to the liuing God.*

<sup>2</sup>  
*Lord, true it is, that Lands and Kingdomes all  
Are to the King of *Ashur* brought in thrall :  
Yea, he their Gods into the fire hath throwne :  
For Gods they were not but of wood and stone.  
Mans worke they were, and men destroy'd them haue,  
Vs therefore from his power vouchsafe to saue ;  
That all the Kingdomes of the World may fee,  
That thou art God, that onely thou art he.*

*Hesekiah*

*Hezekiah's thanksgivings, Esay 38. 10.*

**H**Hezekiah, having beene sick and recovered, made this Song of Thanksgiving: And setteth forth the mercies of God by considering these particulars: The time of his age; the fears of his soule; the rooting out of his posteritie; the violence of his disease; and the forgiuenesse of his sinnes, added to the restoring of his health. Then (seeming to have entred into a serious consideration of all this) he confesseth who moſt are bound to praise God; and voweth this Deliverance to everlasting memorie. This Song may bee vised after deliverance from temporall sicknesſe: But in the principall ſense it is a ſpeciall thanksgiving, for that cure which Iefus Chrift wrought vpon the humane Nature, being in danger of everlasting perdition. For, Hezekiah, which ſignifieth, helped of the Lord, typified Mankind, labouring under the ſicknesſe of ſinne and death. Iifaiah, who brought the medicine that cured him (and is interpreted) The faluation of the Lord, figured our blessed Redeemer, by whom the humane Nature is restored; and whose ſending into the world, was myſtically ſhewed by the Miracle of the Sunnes retrogradation. To praise God for that myſterie therefore (the circumſtances being well conſidered) this Hymne ſeemeth very proper; and, doubtleſſe, for this cauſe it was partly preferred for these our times; and ought often and heartily to bee ſung to that purpoſe.

#### SONG XXIII.

*Sing this as the fourth Song.*

I

**W**hen I suppos'd my time was at an end,  
Thus to my ſelfe, I did my ſelfe bemone:  
Now to the gates of Hell I muſt descend;  
For all the remnant of my yeeres are gone.  
The Lord (ſaid I) where now the liuing be,  
Nor man on earth ſhall I for euer fee.

2

As when a Shepheard hath remou'd his Tent,  
Or as a Weavers shuttle ſlips away;

Right

Song 23.

71

Right so my Dwelling, and my yeares were spent ;  
And so my sicknesse did my life decay.

Each day, ere night, my death expected I,  
And eu'ry night, ere morning, thought to die.

3  
For, he so Lyon-like my bones did breake,  
That I scarce thought to liue another day :  
A noife I did like *Cranes* or *Swallowes* make ;  
And as the *Turtle* I lamenting lay.  
Then, with vp-lifted eye-lids, thus I spake ;  
Oh *Lord*, on me opprefsed mercie take.

4  
What shall I say ? He did his promise giue ;  
And as he promis'd he performed it.  
And therefore I will neuer whilft I liue,  
Those bitter paſſions of my foule forget :  
Yea, those that liue, and those vnborne ſhall know  
What life and reſt thou diſt on me beſtow.

5  
My former Pleaſures, Sorrowes were become :  
But, in that loue which to my foule thou haſt :  
The Graue, that all deuours, thou keptſt me from ;  
And diſt my errors all behinde thee caſt.  
For, nor the *Graue* nor *Death* can honour Thee ;  
Nor hope they for thy *Truth* that buried be.

6  
Oh ! he that liues, that liues as I doe now ;  
Eu'n he it is that ſhall thy praife declare.  
Thy *Truth* the Father to his Seede ſhall ſhowe,  
And how thou me, Oh *Lord*, haſt daign'd to ſpare.  
Yea, *Lord*, for this I will throughout my dales,  
Make muſicke in thy Houſe, vnto thy praife.

The



The *Lamentations of Ieremie.*

**A**S vsefull as any part of the Old *Testament*, for these present Times (nigh fallen aleepe in securtie) are these *Elegiacall Odes*. For they bring many things to our consideration. First, what we may and shoulde lament for. Secondly, how carefull we ought to be of the *Common-wealths* prosperitie; because, if that goe to ruine, the particular *Church* therein cherisched must needs be afflicted also, and Gods worship hindred. Thirdly, they teach vs that the ouerthrow of *Kingdomes*, and *Empires*, followes the abuse and neglect of *Religion*; and that Sinne being the only Caufe thereof, we ought to endure our Chastisements without murmuring against God. Fourthly, they warne vs, not to abuse Gods mercifull long suffering. Fifthly, they perwade vs, to commiserate and pray for the *Church*, and our Brethren in calamite, and not to despise them in their humiliations. Sixthly, they learme vs, not to judge the truth of *Professions* by thos Afflictions God laies vpon particular *Churches*, seeing the *Iewes* Religion was the *Truth*, and thos Idolaters, who led them into Captiuicie. Seauenthly, they shew vs, that neither the Antiquitie, Strength, Fame, or formal Sanctitie of any place (no nor Gods former respect therunto) shall priuilege it from destruction, if it continue in abusing his grace. And lastly, they (as it were limiting our forrowes) minde vs to cast our eyes on the mercies of God, and to make such vfe of his Chastisements, as may turne our *Lamentations* into *Songs of Joy*.

*Lament. 1.*

**T**HIS Elegie, first breuieth, in generall Tearmes, that Calamitie and destru<sup>c</sup>ction of Iudah and Ierusalem, which is afterward more particularly mentioned. Secondly, it makes a confession of their manifold sinnes committed; and is full of many passionate and penitentiall complaints; Inſtituting the Lord in his Judgements, and confessing the vanitie of humane Conſolations. Lastly, it containeth a ſhort prayer for Gods mercie, and a Divine prediction of thofe Judgements which will fall on them, by whom his people haue beene affiſted. This Elegie may be ſung, whēsoever any general Calamitie falleth on



## Song 24.

73

on the Common wealth in which we live, we having first considered and applyed the particular Circumstances, as there shall be cause. We may sing it also Historically, to memorise the Justice of God, and the miserable Desolations of Iudah & Ierusalem recorded for our examples.

## SONG XXIIII.

The musical score consists of three staves of music in common time, with a key signature of one flat. The lyrics are integrated into the music, appearing below the notes. The first staff begins with a large letter 'H' and a breve rest, followed by a melody. The second staff continues the melody. The third staff begins with a breve rest and continues the melody. The lyrics are:

Ow sad and solitarie now (alas) is that wel-peo-  
pled Citiie come to be, which once so great among  
the Nations Was : And, oh how widdow-like appea-  
reth

## Song 24.

reth she ! She rule of all the Prouinces hath  
 had ; And now her selfe is tributarie made.

<sup>2</sup>  
 All night shhee maketh fuch excessiue mone  
 That downe her Cheekes a flood of teares doth flow :  
 And yet, among her *Louers* there is none,  
 That Consolation doth on her bestow.  
 For, they that once her *Louers* did appeare,  
 Now, turned Foes, and faithlesse to her are.

<sup>3</sup>  
 Now *Judah* in Captiuitie complaines,  
 That (others) heretofore so much opprefst :  
 For her false seruice, She her selfe remaines  
 Among thofe Heathens, where she finds no rest :  
 And apprehended in a Strait is she,  
 By thofe that perfecutors of her be

<sup>4</sup>  
 The very *waines* of *Sion* doe lament :

The

The *Gates* thereof their lonelineffe deplore ;  
Because that no man commeth to frequent  
Her solemne *Festualls*, as heretofore :  
    Her *Priests* doe sigh ; Her tender *Virgins* bee  
    Uncomfortable left ; And so is *Sher*.

5  
Her Aduersaries are become her *Chiefs* :  
On high exalted thofe that hate her are :  
And *God* hath brought upon her all those grieses ;  
Because fo many her transgressions were :  
    Her *Children* driven from her by the Foe,  
    Before him into loathed Thralldome goe.

6  
From *Sions Daughter* (once without compare)  
Now all her matchleffe louelineffe is gone :  
And like thofe chased Harts her *Princes* fare,  
Who feeke for pasture and can finde out none :  
    So, (of their strength depriu'd, and fainting nigh)  
    Before their abler Foes they feebly flie.

7  
*Ierusalem* now thinkes vpon her Crimes,  
And calls to minde, (amid her preuent woes)  
The pleasures she enioy'd in former times,  
Till firft she was furprized by her Foes ;  
    And how, (when they perceiued her forlorne)  
    They at her holy *Sabbath* made a scorne.

8  
*Ierusalem's* Transgressions many were,  
And therfore is it she disdained lies :  
Thole, who in former times haue honour'd her,  
Her bafeneffe now behold, and her dispife ;  
    Yea, She Her-felfe doth fit bewailing this ;

And

And of Her-selfe Her-selfe ashamed is.

9

Her owne vncleanness in her skirt the bore ;  
Not then beleeuing what her end would bee :  
This great destruction falls on her therefore ;  
And none to helpe, or comfort her, hath she.  
Oh, heed thou, *Lord*, and pittie thou my woes :  
For, I am triumph't ouer by my Foes.

10

Her Foe hath touch'd with his polluted hand,  
Her things that Sacred were, before her face ;  
And they whose entrance thou did'it countermand,  
Intruded haue into her *Holy place* :  
Those that were not so much approu'd by Thee,  
As of thy *Congregation* held to be.

11

Her People doe with sighs, and sorrowes, get  
That little bread, which for relief they haue ;  
And giue away their precious things for meat,  
So to procure wherewith their liues to saue.  
Oh *Lord* consider this, and ponder Thou,  
How vile, and how deiected I am now.

12

No pittie in you passengers is there ?  
Your eies, oh somewhat hitherward encline ;  
And marke, if euer any grieve there were,  
Or sorrow that did equal this of mine :  
This, which the *Lord* on me inflicted hath,  
Vpon the day of his incensed wrath.

13

He from aboue a flame hath hurled downe ;  
That kindles in my bones preuailing fire :

A

Song 24

77

A *Net* he ouer both my feet hath throwne,  
By which I am compelled to retire ;  
And he hath made me a *Forfaken-one*,  
To sit, and weape out all the day alone.

<sup>14</sup>  
The heauie Yoke, of my Transgressions now,  
His hand hath wretched, and vpon me laid :  
Beneath the fame my tyred necke doth bow,  
And all my strength is totally decay'd.  
For me to thole the *Lord* hath giuen o're,  
Whose hands will hold me fast for euermore.

<sup>15</sup>  
Thè *Lord* hath trampled vnderneath their Feet,  
Eu'n all the Mighty, in the mid'ft of Me :  
A great Assembly he hath caus'd to meet,  
That all my ablest men might slaughtred be ;  
And *Iuda's* Virgin-Daughter treads vpon,  
As in a Wine-presse Grapes are troden on.

<sup>16</sup>  
For this (alas) thus weepe I ; And mine eies,  
Mine eies drop water thus ; becaufe that he,  
On whose affistance my fad Soule relies ;  
In my distreffe is farre away from me ;  
Eu'n while (because of my prevailing Foe)  
My *Children* are compeld from me to goe.

<sup>17</sup>  
In vaine hath *Sion* stretched forth her hand ;  
For, none vnto her succour draweth nigh ;  
Becaufe the *Lord* hath giuen in command,  
That *Jacobs* Foes should round about her lie ;  
And poore *Jerusalem* among them there,  
Like some defiled woman doth appeare.

F

18 The

14

1. Now ev<sup>e</sup>,  
2. Mandene,  
3. That may,  
4. My viles be  
5. borne from me.

1. I haue all:  
2. And abut:  
3. And they gaue,  
4. For liues to faue.

1. In my distresse:  
2. And it is in mee:  
3. With beauitesse;  
4. And I haied thee,  
5. And thine doth become;  
6. And threaten me at home.

1. And when my Foes haue heard,  
2. There is none.  
3. And to them appear'd;  
4. And thou so haft done.  
5. And the Tyme set downe by thee,  
6. They shall equall me.

12. And silences they haue wrought,  
2. And remembred all;

And



### Song 25.

79

And whatsoe're my Sinnen on me haue brought,  
(For their Transgressions) vpon them shall fall.  
For, so my fighings multiplied be,  
That therewithall my heart is faint in me.

## Lament 2.

*In this Elegie the Prophet weth a verie pathetickall exordium, the better to awaken the people Consideration; and to make them the more sensible of their horrible Calamitie: Which he first illustrateth in generall Tearnies, by comparing their estate to the miserable condition of one fallen from the glorie of Heauen, to the lowest Earth; and in mentioning their being depriv'd of that glorious Temporall & Ecclesiastical Government, which they formerly enjoyed. Afterwardes he descendes to particularls; As, the destruction of their Palaces, Forts, Temple, Wals, and Gates; the prophaning of their Sabaoths, Feasts, Rites, &c. the suspending of their Lawes, Priests, Prophets; the slaughter of Young-men, and Virgins, Old-men, and Children, with the Famine, and reproaches they sustaine'd &c. All which acknowledging to be the iust Judgments of God, he aduisth them not to hearken to the delusions of their false Prophets, but to return unto the Lord by teares and heartie repentance. For the Vse and Application, see what hath beene said before in the former Elegie.*

SONG. XXV.

*Sing this as the 24. Song.*

I  
How darke, and how beclowded (in his wrath)  
The *Lord* hath caused *Sion* to appear!  
How *Isr'ls* beautie he obscured hath,  
As if thrown downe from heau'n to earth he were!  
Oh, why is his displeasure growne so hot?  
And why hath he his Foot-stoole so forgot?

The *Lord* all *Sions* dwellings hath laid waste ;  
E 2 And

And in so doing, he no sparing made :  
 For, in his anger to the ground he cast  
 The strongest holds that *Iudah's Daughter* had :  
 Them, and their Kingdome he to ground doth fend,  
 And all the Princes of it doth suspend.

3

When at the highest his displeasure was,  
 From *Isr'el* all his horne of strength he broke ;  
 And from before his aduersaries face,  
 His *Right-hand* (that restrained him) he tooke ;  
 Yea, he in *Jacob* kindled such a flame,  
 As round about hath quite confum'd the same,

4

His Bow he as an Aduersarie bent,  
 And by his *Right-hand* he did plainly shew,  
 He drew it with an Enemies intent :  
 For, all that were the fairest Markes he flew :  
 In *Sions Tabernacle* this was done ;  
 Eu'n there the fire of his displeasure shone.

5

The *Lord* himselfe was he that was the Foe :  
 By him is *Isr'el* thus to ruine gone :  
 His Palaces he ouerturned so ;  
 And He his Holds of strength hath ouerthrowne :  
 Eu'n He it is, from whom it doth arise,  
 That *Isr'els Daughter* thus-lamenting lies.

6

His *Tabernacle*, Garden-like that was,  
 The *Lord* with violence hath tooke away :  
 He hath destroyed his *Affembly place* ;  
 And there, nor *Feasts*, nor *Sabbaths* now haue they :

No



## Song 25.

81

No not in *Sion*. For, in his fierce wrath,  
He both their *King* and *Priests* rejected hath.

<sup>7</sup>  
The *Lord* his holy *Altar* doth forgoe ;  
His *Sanctuarie* he hath quite despiz'd.  
Yea, by his meere affistance hath our Foe  
The Bulwarkes of our Palaces surpriz'd ;  
And in the *Lords* own *House* rude Noyses are  
As loud as heretofore his Praises were.

<sup>8</sup>  
The *Lord*, his thought did purposely encline,  
The Walls of *Sion* should be ouerthrowne :  
To that intent he stretched forth his *Line*,  
And drew not backe his hand till they were downe,  
And so the *Turrets* with the bruified *Wall*,  
Did both together to destruction fall.

<sup>9</sup>  
Her *Gates* in heapes of Earth obscured are ;  
The *Barres* of them in pieces, broke hath he :  
Her *King*, and those that once her *Princes* were,  
Now borne away among the *Gentiles* be.  
The *Law* is lost, and they no *Prophet* haue,  
That from the *Lord* a Vision doth receiue.

<sup>10</sup>  
In silence, seated on the lowly ground,  
The *Senators* of *Sions Daughter* are :  
With Ashes they their carefull heads haue crown'd,  
And mourning Sack-cloth girded on them weare ;  
Yea, on the Earth, in a distressed wife,  
*Jerusalem's* young Virgins fixe their eies.

<sup>II</sup>  
And for because my *People* suffer this,  
F 3

Mine

Mine eies with much lamenting dimmed grow :  
 Each part within me out of quiet is ;  
 And on the ground my Liuer forth I throw ;  
 When as mine eies with so sad Obiects meet ;  
 As Babes halfe dead, and sprawling in the street.

<sup>12</sup>  
 For, to their *Mothers* called they for meat ;  
*Oh where shall we have meat and drinke !* they crie :  
 And in the Citie, while they food entreat,  
 They swone, like them that deadly-wounded lye :  
 And some of them their Soules did breath away,  
 As in the Mothers bosome staru'd they lay.

<sup>13</sup>  
*Ierusalem*, for thee what can I say ?  
 Or vnto what maist thou resembled be ?  
 Oh ! wherevnto, that comfort thee I may,  
*Thou Sions Daughter*, shall I liken thee ?  
 For, as the *Sca's*, so great thy Breaches are :  
 And to repair them then ; Ah who is there !

<sup>14</sup>  
 Thou by thy *Prophets* hast deluded beene ;  
 And foolish Visions they for thee haue sought.  
 For, they reuealed not to thee thy finne,  
 To turne away the thralldome it hath brought :  
 But lying Prophesies they sought for thee ;  
 Which of thy sad exile the Causes be.

<sup>15</sup>  
 And those, thou Daughter of *Ierusalem*,  
 That on occasions passe along this way,  
 With clapping hands, and hissing, thee contemne ;  
 And nodding at Thee, thus in scorne they say ;

It

Song 25.

83

*In this the Cittie, men did once behight,  
The Floure of Beautie, and the Worlds Delight?*

16

Thy Aduersaries (eu'ry one of them)  
Their mouths haue open'd at thee, to thy shame :  
They hisse, and gnath at Thee, *Ierusalem* ;  
We, we (say they) haue quite destroïd the same :  
This is that day hath long expected beene,  
Now commeth it, and we the same haue seene.

17

But, this the *Lord* decreed, and brought to passe :  
Hee, to make good that Word which once he spake,  
(And that which long age determin'd was)  
Hath hurled downe, and did no pittie take :  
He thus hath made thee scorned of thy Foe,  
And rais'd the Horne of them that hate thee so.

18

Oh Wall of *Sions Daughter*, cry amaine,  
Eu'n to the *Lord* fet forth a heartie Cry :  
Downe, like a Riuier, cause thy teares to raine,  
And let them neither Day nor Night be dry.  
Seeke neither sleepe, thy body to suffice,  
Nor slumber for the Apples of thine eies.

19

At night, and when the Watch is new begun,  
Then rife, and to the *Lord* Almichtie Crie :  
Before him let thy Heart like water runne,  
And lift thou vp to him thy Hands on high,  
Eu'n for those hunger-starued Babes of thine,  
That in the Corners of the Streets doe pine.

F 4

20 And

20  
And thou, oh *Lord*; Oh be thou pleas'd to see,  
And thinke on whom thy judgments thou hast thrown  
Shall women fed with their own iſſue be,  
And Children that a ſpan are ſcarcely growne?  
Shall thus thy *Priests* and *Prophets*, *Lord*, be ſlaine,  
As in thy *Sanctuarie* they remaine?

21  
Nor Youth, nor Age, is from the slaughter free;  
For, in the Streets lye Young and Old, and all:  
My Virgins, and my young men, muurthered be;  
Eu'n both beneath the Sword together fall.  
Thou, in thy Day of Wrath ſuch hauocke mad'ſt,  
That in deuowring thou no pittie had'ſt.

22  
Thou, round about haſt call'd my feared Foes,  
As if that ſummond to ſome Feaſt they were:  
Who in thy Day of Wrath did round encloſe,  
And ſhut me ſo that none eſcapēd are:  
Yea, thoſe that hate me them conſumēd haue,  
To whom I nouriſhment, and breeding gaue.

## Lament. 3.

*H*ere the Prophet Ieremie, hauing contemplated his owne afflictions, with the deſtruſion of Iudah and Ierusalem, ſeemeth by that materiall Object, to haue riuiſed his apprehenſion higher, and by the ſpiriſ of Prophete both to forfee the particular ſufferings of Iefus Christ, and to become ſenſible alſo, of thoſe great afflictions which the Church militant (his myſtical Body) ſhould be exerciſed withall. And in this moſt paſſionate Elegie, either in his owne perfon bewaileth it; or elſe perfonates Iefus Christ, the head of that myſtical Bodie, taking upon himſelfe thoſe punishments, with that heavy burthen of Gods wrath, & that unſpeakable sorrow, which mankinde

mankind had otherwise beeome overwhelmed withall. In briese, this Elegie containes an expyssion of Gods heawie anger for our sinne; the feuerite and bitternes of his judgments; the greatnesse of his mercies; the hope and patience of the fauorite in all afflictions; the vnewillingnesse of God to puniſh; the heartie repentaunce of his people; and a prophetical imprecacon concerning the enemies of the ſpirituell Ierusalem. This may be ſung to moue and flirre vs vp with a ſeeling of our Redemeers Paſtione; to remember vs of our miſerable condition through ſinne; to moue vs to repentaunce; and to comfort and iuſtify us amid our afflictions.

## SONG XXVI.

*Sing this as the 24. Song.*

I Am the *Man*, who (scourged in his wrath)  
Haue in all forrowes throughly tried beeene:  
Into obſcuritie he led me hath:  
He brought me thither where no light is feene:  
And ſo aduerfe himſelfe to me he ſhowes,  
That all the day his hand doth me oppole.

2

My *fleſh* and *skinne* with age he tired out:  
He bruiz'd my bones as they had broken beeene:  
Fee with a *Wall* encloſed me about:  
With cares and labours he hath ſhut me in;  
And me to ſuich a place of darkenesſe led,  
As thoſe are in that be for euer dead.

3

He shut me where I found no paſſage out;  
And there my heauy chaines vpon me laid.  
Moreouer, though I loudly cried out,  
He tooke no heed at all for what I praid:  
My *Way*, with hewed ſtones he ſtopped hath,  
And leſt me wandring, in a winding path.

4 He

<sup>4</sup>  
He was to me like some way-laying *Beare* ;  
Or as a *Lyon* that doth lurke vnseene :  
My course he hindring, me in pecces tare,  
Till I quite ruin'd and laid waft had beene ;  
His *Bow* he bended, and that being bent,  
I was the marke, at which his *Arrow* went.

<sup>5</sup>  
His Arrowes from his *Quiver* forth he caught,  
And through my verie Reines he made them passe :  
Eu'n mine owne people set me then at naught ;  
And all the day their *sporting-Song* I was :  
From him my fill of bitternesse I had ;  
And me with Wormwood likewise drunke he made.

<sup>6</sup>  
With stones my teeth he all to pieces brake :  
He dust and ashes ouer me hath strowne :  
All rest hee from my weary soule did take,  
As if contentment I had never none.  
And then I cried ; *Oh, I am vndone* ;  
*All my dependance on the Lord is gone.*

<sup>7</sup>  
Oh, mind thou my afflictions and my care ;  
My miseries, my Wormewood, and my Gall :  
For, they still fresh in my remembrance are ;  
And downe in me my humbled soule doth fall.  
I this forget not, and when this I minde,  
Some helpe againe, I doe begin to finde.

<sup>8</sup>  
It is thy mercy, *Lord*, that we now be :  
For, had thy pitty fail'd, not one had liu'd :  
The faulthesses is great that is in Thee ;

And

Song 26.

87

And eu'ry morning it is new reuiu'd.  
And *Lord*, such claime my soule vnto thee laies,  
That she will euer trust in thee, shée faies.

<sup>9</sup>  
For, thou art kinde to those that worke thy will ;  
And to their soules that after thee attend,  
Good therefore is it, that in quiet still  
We hope that safetey ; which thou *Lord*, wilt send.  
And happie he that timely doth enure  
His youthfull necke, the burthen to endure.

<sup>10</sup>  
He downe will sit alone, and nothing say ;  
But, since 'tis cast vpon him beare it out.  
(Yea, though his mouth vpon the dust they lay)  
And, while there may be hope, will not misdoubt.  
His cheeke to him that smiteth, offers he ;  
And is content, though he reviled be.

<sup>11</sup>  
For, sure is he (what euer doth befall)  
The *Lord*, will not forfake for euermore :  
But that he hauing punish't, pittie shall ;  
Because he many mercies hath in store.  
For, God in plaguing take no pleasure can,  
Nor willingly afflicceth any man.

<sup>12</sup>  
The *Lord* delighteth not to trample downe  
Those men that here on earth enthralled are :  
Or that a righteous man shoud be o'rethrowne,  
When hee before the highest doth appeare.  
Nor is the *Lord* well pleased in the fight,  
When he beholds the wrong, subuert the Right.

<sup>13</sup> Let

<sup>13</sup>

Let no man mutter then, as if he thought  
 Some things were done in spight of Gods decree.  
 For, all things at his word to passe are brought,  
 That either for our good or euill be.  
 Why then lies man such murmurs to begin?  
 Oh ! let him rather murmur at his sinne.

<sup>14</sup>

Our owne lewd Courses let vs search and trie,  
 Wee may to thee againe, Oh *Lord*, conuert.  
 To God that dwelleth in the heauens on high,  
 Let vs (oh let vs) lift both hand and heart :  
 For, wee haue sinned ; we rebellious were ;  
 And therefore was it that thou didst not spare.

<sup>15</sup>

For this (with wrath o'reshadow'd) thou hast chac't  
 And slaughter made of vs without remorse :  
 Thy selfe obscured with a cloud thou hast,  
 That fo our praiers might have no recourse ;  
 And loe, among the *Heathen-people*, we  
 As out-casts, and off-scourings reckon'd be.

<sup>16</sup>

Our Aduersaries all (and euery where)  
 Themselues, with open mouth, against vs set.  
 On vs is falne a Terrour, and a snare,  
 Where Ruine hath with Desolation met ;  
 And, for the Daughter of my Peoples cares,  
 Mine eies doe cast forth Rivulets of teares.

<sup>17</sup>

Mine eies perpetually were overflowne ;  
 And yet there is no ceasing of my Teares.  
 For, if the *Lord* in mercie looke not downe,

That

That from the heau'ns he may behold my cares.  
They will not stint : But, for my peoples sake,  
Mine eies will weep, vntill my heart doth breake.

<sup>18</sup>  
As when a Bird is chafed to and fro,  
My Foes pursued me when caufe was none :  
Into the *Dungeon* they my life did throw ;  
And there they rowled ouer me a stone.  
The waters likewise ouerflow'd me quite ;  
And then me thought I perished out-right.

<sup>19</sup>  
Yet on thy *Name*, Oh *Lord*, I called there ;  
(Eu'n when in that Low *Dungeon* I did lye)  
Whence thou wert pleasd my complaint to heare ;  
Not sleighting me when I did sighing cry :  
That very day I called, thou drew'st neare,  
And saidst vnto me, that I should not feare.

<sup>20</sup>  
Thou *Lord*, my soule mainainest in her right :  
My life by thee alone redeemed was ;  
Thou haft, Oh *Lord*, obserued my despight ;  
Vouchsafe thy iudgment also in my cause.  
For, all the grudge they bear me, thou hast seene ;  
And all their plots that haue against me beene.

<sup>21</sup>  
Thou heardst what flanders they against me laid,  
And all those mischieves they deuiz'd for me :  
Thou noteſt what their lips of me haue ſaid,  
Eu'n what their daily clofēt whifſprings be ;  
And how (when ere they rife or downe doe lye)  
Their *Song*, and ſubiect of their mirth am I.

<sup>22</sup> But

22

But *Lord*, thou shalt reward and pay them all  
 That meede their actions merit to receiue :  
 Thy heauy maledictions ceaze them shall ;  
 Eu'n this ; *Sad hearts they shall for eurr haue :*  
 And by thy wrath purifie they shall be driuen,  
 Till they are chased out from vnder heauen.

## Lament. 4.

*A*s in the two first Elegies, the Prophet here begins by way of exclamation; and most passionately sets forth the cause of his complaining, by a three-fold explication. First, by expressing the dignity, sex, and age of the Persons miserably perishing in this calamitie : as Princes, Priests, men, women, and children. Secondly, by parallelling their estate with that of brutit Creatures, and their punishment with Sodoma. Thirdly, by shewing the horrable effects which followed this calamity, as the Nobilitie being driven to cloath themselves from the dunghill ; and women to feed on their owne Children, &c. After this, he sheweth what are the causes of all that miserie which he bewaileth. Secondly, declareth the vanitie of relying on temporall consolations. Thirdly, setteth forth the power and fiercenesse of the Churches Adversaries. Fourthly, prophecieth, that euer Christ was to suffer the fury of their malice, before Gods wrath could be appeased. And lastly, assurith that the Church shall be at length delivered, and her enemies rewarded according to their wickednesse. This Song may be sung, to set before our eyes the severity of Gods wrath against sinne, to winne vs to repentance, and to comfort vs upon our conuersions.

## SONG XXVII.

*Sing this as the fift Song.*

**H**ow dimme the *Gold* doth now appeare !  
 (That *Gold* which once so brightly shone)  
 About the Cittie here, and there,

The

Song 27.

91

The *Sanctuarie-Stones* are throwne.  
The Sonnes of *Sion* late compar'd  
To *Gold* (the richeſt in eſteeme)  
Like Potſheards are without regard,  
And baſe as earthen vefſells feeme.

2

The Monsters of the Sea haue care,  
Their breasts vnto their young to giue :  
But crueller my people are ;  
And *Eþridge*-like in Defarts liue.  
With thirth the Sucklings tongues are drie ;  
And to their parched rooſes they cleaue :  
For bread young children also cry ;  
But none at all they can receiue.

3

Thoſe that were vs'd to daintie fare,  
Now in the ſtreets halfe starued lie ;  
And they that once did ſcarlet weare,  
Now dung-hill rage about them tie ;  
Yea, greater plagues my peoples crime  
Hath brought on them, then *Sodomes* were,  
For, that was funke in little time,  
And no prolonged death was there.

4

Her *Nazarites*, whoſe whiteneſſe was  
More pure, then either Milke or Snow ;  
Whoſe ruddineſſe did *Rubies* paſſe ;  
Whoſe veines did like the *Saphire* ſhow ;  
Now blacker then the coale are growne ;  
And in the ſtreets vñknowne are they :  
Their iefh is clung vnto the bone,  
And like a ſticke is dri'd away.

5 Such

Such therefore as the <sup>5</sup>Sword hath slaine,  
Are farre in better case then thosē,  
Who death for want of food sustaine,  
Whilst in the fruitfull field it growes.

For, when my people were distreſt,  
Eu'n women (that ſhould pittie take)  
With their owne hands their children dreſt,  
That fo their hunger they might flake.

<sup>6</sup>The *Lord* accomplish't hath his wrath ;  
His fierce diſpleaſure forth is powr'd ;  
A fire on *Sion* ſet he hath,  
Which eu'n her ground-worke hath deuour'd,  
When their was neither earthly *King* ;  
Nor through the whole world, one at all,  
Thought any Foe to paſſe could bring,  
That thus *Jerusalem* ſhould fall.

<sup>7</sup>But this hath happened for the guilt  
Of thosē that haue her *Prophets* bin ;  
And thosē her wicked *Priests* that ſpilt  
The blood of Innocents therein :  
Along the Streets they ſtumbling went ;  
(The blindneſſe of theſe men was ſuch)  
And ſo with blood they were besprent,  
That no man would their Garments touch.

<sup>8</sup>Depart, depart ('twas therefore fed)  
From thosē pollutions get yee far :  
So wandring to the *Heathen* fled,  
And ſaid, there was no biding there :

And

Song 27.

93

And them the Lord hath now in wrath  
Exil'd, and made despised lieue ;  
Yea, sent their *Priests* and *Elders* hath,  
Where none doth honour to them giue.

<sup>9</sup>  
And as for vs, our eies decal'd  
With watching vaine relieves we haue,  
Caufe we expect a *Nations* aide,  
That is vnable vs to saue.  
For, at our heeles so close they be,  
We dare not in the streets appeare :  
Our end we therefore comming see,  
And know our rooting-out is neare.

<sup>10</sup>  
Our persecutors follow on,  
As swift as Eagles of the skie :  
They o're the mountaines make vs runne ;  
And in the Defarts for vs lie :  
Yea, they haue *Christ* our life betraied,  
And caus'd him in their pits to fall ;  
(Eu'n him) beneath whose shade we said,  
We liue among the *Heathen* shall.

<sup>11</sup>  
Oh *Edom* in the Land of *Hus*,  
(Though yet o're vs triumph thou may)  
Thou shalt receiue this Cup from vs ;  
Be drunke, and hurle thy cloaths away.  
For when thy punishments for sinnes  
Accomplished, oh *Sion*, be ;  
To visit *Edom* he begins  
And publike make her shame will he.

G

Lament

## Song 28.

Lament. 5.

*In this Elegie the Prophet prayeth unto the Lord, to remember and consider his peoples afflictions, acknowledging before him their miseries, and presenting them unto him, as distressed Orphans, Widdowes, and Captives (by such humiliation) to win his compassion. Hee meoweth him also, by repetition of the miserable Ruine they were fallen into; by the noble possessions and dignities they had lost; by the base condition of those under whose Tyrannie they were brought: and by the generalities of their calamite, from which no sex, age, nor degree escaped. Then (ingenuously confessing their sinnes to bee the iust cause of all this) glorifieth God, and concludeth this petitionarie Ode, with desiring that hee would both give them grace to repent, and restore them to that peace which they formerly enjoyed. This Elegiacall Song, we may sing unto God in the behalfe of manie particular Churches, even in these times; especially, if wee consider that mystical bondage which the Devil hath brought them into; and apply these complaints to those spirituall Calamities, which have beset them for their Sins.*

## SONG XXVIII.

Sing this as the 5 Song.

<sup>1</sup>  
**O**H minde thou *Lord*, our sad distresse;  
 Behold and thinkne on our reproach.  
 Our houses, Strangers doe possesse;  
 And on our heritage encroch.  
 Our Mothers, for their husbands grieue;  
 And of our fathers rob'd are we.  
 Yea, money we compel'd to giue,  
 For our own wood and water be.

<sup>2</sup>  
 In perfecution we remaine,  
 Where endlesse labour tire vs doth.  
 And we to serue for bread, are faine  
 To *Egypt*, and to *Ashur* both.  
 Our fathers er'd; and being gone,

The

Song 28.

95

The burthen of their sinne we beare.  
Eu'n Slaves, the rule o're vs haue won ;  
And none to fet vs free is there.

3

For bread, our liues we hazard, in  
The perills which the Desarts threat.  
And, like an Ouen is our skin,  
Both soil'd, and parch't, for want of meat.  
In *Sion*, *Wives* defiled were,  
Deflowered were their *Virgins* young,  
(Through *Iudah's* Cities eu'ry where)  
And *Princes* by their hands were hung.

4

Her *Elders* disrespected stood :  
Her *Young-men* they for grinding tooke :  
Her *Children* fell beneath the wood ;  
And *Magistrats* the Gate forsooke.  
Their Musicke, Young-men haue forborne,  
Reioycing in their hearts is none :  
To mourning doth our dauncing turne :  
And from our head the Crowne is gone.

5

Alas, that euer we did finne !  
For, therefore feeles our heart these cares ;  
For that our eies haue dimmed bin ;  
And thus the hill of *Sion* fares.  
Such defolation there is feene,  
That now the Foxes play thereon :  
But thou for euer, *Lord*, hath beene ;  
And without ending is thy Throne.

G 2

6 Oh

Oh, why are we forgotten thus ?  
 So long time wherefore absent art ?  
 Conuert thy selfe, oh LORD, to vs ;  
 And we to thee shall foone conuart.  
 Renew, oh LORD, thofe Ages past,  
 In which thy fauour we haue seene,  
 For, we extreamely are debas'd,  
 And bitter hath thine anger beene.

## The Prayer of Daniel. Dan. 9. 4.

*The Prophet Daniel in this Prayer beseecheth God to be mercifull unto his people in Captivity: And these four things are principally considerable therein. First an acknowledgement of Gods Powre, Justice, and Merrey, with a confession that from the highest to the lowest they had broken his Commandments, and were therefore iustly punished. Secondly, it is confessed that as their punishment is that which they deserved, so it is also the same that was foretold shoule come upon them. Thirdly, he beseecheth that God for his owne mercies sake, and the sake of his Messias, would (newerthelesse) be mercifull unto them, as well in regard he had heretofore gotten glory by delivering them; as in respect they were his owne electe people, and were already become a reproach unto their Neighbours. This may be sung whensoever any of those Judgements are pouered out on the Common Wealth, which the Prophets haue threatened for Sinne; or in our particular afflictions; we hausing first applyed it by our Meditations.*

## SONG. XXIX.

*Sing this as the 22 Song.*

*L*ORD God Almighty, great and full of feare,  
 Who alwaies art from breach of promise free,  
 And neuer failing to haue mercie there,

Where

Song 29.

97

Where they obserue thy Lawes and honour Thee.  
We haue transgressed, and amisse haue done ;  
We disobedient, and rebellious were.  
For, from thy Precepts we astray are gone ;  
And we departed from thy Judgments are.

<sup>2</sup>  
We did thy Seruants Prophecies withstand,  
Who to our *Dukes*, our *Kings*, and *Fathers* came ;  
When they to all the People of the *Land*,  
Proclaimed forth their message in thy *Name*.  
In thee, oh LORD, all righteoufesse appeares,  
But publike shame to vs doth appertaine ;  
Eu'n as with them of *Judah* now it fares,  
And thoſe that in *Ierusalem* remaine.

<sup>3</sup>  
Yea, as to *Isr'el* now it doth befall ;  
Throughout thoſe *Lands* in which they scatt'red be,  
For that their great *Transgrefſion*, wherewithall  
They haue transgressed, and offended Thee :  
To *Vs*, our *Kings*, our *Dukes*, and *Fathers*, doth  
Disgrace pertaine (oh LORD) for angring Thee :  
Yet mercie, LORD our GOD, and pardon both,  
To thee belong, though we rebellious be.

<sup>4</sup>  
We, did (indeed) peruerſly disobey  
Thy voyce (O LORD our GOD) & would not heare,  
To keepe thoſe *Lawes* thou didſt before vs lay,  
By thoſe thy Seruants, who thy Prophets were.  
Eu'n all that of the race of *Isr'el* be,  
Against thy Law haue grieououſly misdone :  
And that they might not liften vnto Thee,  
They backward from thy voice O LORD are gone.

G 3

5 On

5

On them therefore, that *Curse*, and *Oath* descended,  
Which in the *Law of Moses* written was ;  
(The Seruant of that God whom we offended,  
And now his speeches he hath brought to passe.  
On vs, and on our *Judges*, he doth bring  
That *Plague*, wherewith he threatned vs and them.  
For, vnder Heau'n was neuer such a thing,  
As now is falne vpon *Jerusalem*.

6

As *Moses* written Law doth beare record,  
Now all this mischefe vpon them is brought.  
And yet we prai'd not before the *LORD*,  
That leauing sinne, we might his Truth be taught.  
For, which respect, the *LORD* in wait hath laid,  
That he, on vs inflict this Mischefe, might.  
And sith his holy Word we disobei'd,  
In all his doings he remaines vpright.

7

But now, O *LORD* our *GOD*, who from the Land  
Of cruell *Egypt* brought thy people haft ;  
And by the power of thy Almighty Hand,  
Atchieu'd a *Name*, which to this day doth last :  
Though we haue sinned in committing ill,  
Yet *LORD* (by that pure Righteousnes in thee)  
From thy *Jerusalem*, thy *Holy-Hill*,  
Oh ! let thy wrathfull anger turned be.

8

For, through the guilt of our displeasing Sinne,  
And for our Fathers faults, *Jerusalem*,  
(Thy choen people) hath despiled bin :  
And are the icorne of all that neighbour them.

Now

Now therefore, to thy *Seruants* praiser incline ;  
 Heare thou his suit, O GOD, and let thy Face  
 (Eu'n for the LORD'S deare sake) vouchsafe to shine  
 Vpon thy (now forsaken) *Holy place*.

<sup>9</sup>  
 Thine Eares incline thou (O my GOD) and heare :  
 Lift vp thine Eies, and vs O looke vpon ;  
 Vs, who forsaken with thy *Citie* are ;  
 That *Citie*, where thy *Name* is called on.

For, we vpon our selues perfume not thus  
 Before thy prefence our request to make,  
 For, ought that righteous can be found in vs ;  
 But, for thy great and tender *Mercie's* sake.

<sup>10</sup>  
 Lord heare (forgiue oh *Lord*) and weigh the same :  
 Oh *Lord* perfome it, and no more deferre,  
 (For thine owne sake my *God*;) For, by thy *Name* ;  
 Thy *Citie*, and thy people called are.

### The Prayer of Ionah. Ionah 2.

*I*onah flying from God, and being preferred in a Fishes belly, when he was cast into the Sea ; made this prayer to praise God for deliuering him in so great an extremitie. And the principall things remardeable therin are these. First, the place where he prayed. Secondly, the terrible danger that enclosed him. Thirdly, the despaire he was nigh fallen into. Fourthly, Gods mercie, with the Prophets timely application theron, and the comfort it infused into him. Fifthly, the occasions drawing men into such perils. Sixthly, the verue made upon his deliuerance, and the reason of that verue. This balliall of Ionas in the Fishes belly, and his deliuerance from thence, was a type of the Buriall and resurrection of our blessed Saviour, Matth. 12. 4. This Praier therefore we ought not only to sing historically, to memorise his wondrous worke

G 4

## Song 30.

*workes of God; but to praise him also for the Resurrection of Christ, and raising Mankind from that fearfull and bottomlesse gulf of perdition, wherein it lay swallowed vp, without possibilitie of redeeming it selfe.*

## SONG XXX.

*Sing this as the 24. Song.*

**I**N my distresse to thee I cri'de, oh L O R D ,  
And thou wert pleased my complaint to heare,  
Out from the bowels of the graue I roar'd ;  
And to my voice thou didst encline thine eare :  
For, I amid the raging Sea was cast ;  
And to the bottome there thou plung'd me hast.

**2**  
The *Flouds* did round about me Circles make :  
Thy waues and billowes overflow'd me quite ;  
And then vnto my selfe (alas) I said,  
I am for euermore depriu'd thy sight,  
Yet once againe thou pleased art, that I  
Should to thy holy *Temple* lift mine eie.

**3**  
Eu'n to my *Soule* the waters clos'd me had :  
O're swallow'd by the Deepes I fift was pent :  
About my head the weeds a wreath had made ;  
Vnto the Mountaines bottomes downe I went ;  
And so, that forth againe I could not get,  
The Earth, an everlasting *Barre* had fet.

**4**  
Then thou, oh LORD my GOD, then thou wert he,  
That from corruption didst my life defend.  
For, when my *Soule* was like to faint in me,  
Thou thither didst into my thought descend.

And

Song 31.

101

And LORD, my praier thence to thee I sent,  
Which vpward to thy holy Temple went.

5  
Those who believe in vaine and foolish lies,  
Despisers of their owne good safety be.  
But, I will offer vp the Sacrifice  
Of singing praises, with my voice, to thee,  
And I will performe which vow'd I haue ;  
For, vnto thee belongs it, LORD, to faue.

---

The Prayer of *Habakuk*. *Habak. 3.*

IN this Petitionarie and Prophetical Hymne, the Deliuener of Mankind is first prayed for. Secondly, the glorious Majestie of his coming is described by excellent Allegories, & by Allusions to former deliuernances, vouchsafed to the Iewes. Thirdly, here is foretold, the overthrow of Antichristes who shall be destroyed by the Brightnesse of our Sauours comming. Fourthly, here is set forth the state of the latter Times. Fifthly, he exprefseth the joy, confidence, and safetie of the Elect of God, evn amid those terrors that shall await vpon their Redemeers comming. This Song is to be sung hystorically, in commemoration of the Churches deliuernance by the first comming of Iesus Christ. And prophetically, to comfort vs concerning that perfect Deliuernise, assured at his second comming. For, though the Prophet had some respect to the Iewes temporall deliuernance, that he might comfort the Church in those Times : Yet the Holy-Ghost had principall regard to the spirituall deliuernance of his spirituall Kingdome, the holy Catholike-Church. And to her, and her Enemies doth the Names (of the Churches Enemies) here mentioned, verie properly agree. Nay, Cushan, signifying darke, blacke, or cloudy, And Midian, which is interpreted, Condemnation, or Iudgement ; better suite vnto the Nature of the spirituall Aduersaries, whom they prefigured, then to those People who were literally so called. For, none are /or/ filly tearmed People of Darknesse, or of Condemnation, as the members of Antichrist, and the spirituall Babilon.

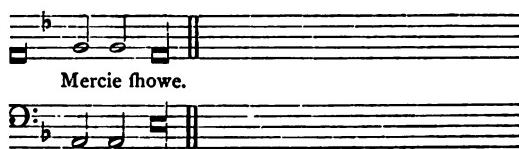
SONG

## SONG XXXI.

LORD, thy answer I did heare, And I grew  
 therewith afeard. When the times at fullest are,  
 Let thy worke be then declar'd, When the  
 time, LORD, full doth grow, Then in Anger  
 Mercie

## Song 31.

103



*God Almighty,* he came downe ;  
 Downe he came from *Theman-ward :*  
 And the matchlesse *Holy-One,*  
 From mount *Paran* forth appear'd,  
*Heau'n* ore-spreading with his Raies,  
 And *Earth* filling with his praiſe.

<sup>3</sup>  
 Sun-like was his glorious Light :  
 From his Side there did appeare  
 Beaming Raies that shined bright ;  
 And his Powre he shrowded there :  
 Plagues before his Face he ſent :  
 At his Feete hot Coales there went.

<sup>4</sup>  
 Where he stood he meafeure tooke  
 Of the *Earth*, and view'd it well :  
*Nations* vaniſh't at his looke :  
 Ancient *Hills* to powder fell :  
*Mountaines* old caſt lower were :  
 For his waies eternall are.

<sup>5</sup>  
*Cuſhan* Tents I ſaw difeaſ'd,  
 And the *Midian* Curtaines quake.  
 Haue the *Floods*, *Lord*, thee diſpleas'd ?

Did

Did the *Flouds* thee angry make ?  
Was it else the *Sea* that hath,  
Thus prouoked thee to wrath ?

6  
For thou rod'st thy Horses there,  
And thy fauing-Charrets through :  
Thou didst make thy Bow appear ;  
And thou didst performe thy vow :  
Yea, thine Oath and Promise past  
(To the *Tribes*) fulfilled hast.

7  
Through the *Earth* thou Rifts didst make  
And the *Rivers* there did flow :  
*Mountaines*, seeing thee, did shake ;  
And away the *Flouds* did goe.  
From the *Deepe* a voice was heard ;  
And His hands on high he rear'd.

8  
Both the *Sunne* and *Moone* made stay,  
And remou'd not in their *Sphareas* :  
By thine *Arrowes* light went they,  
By thy brightly shining *Sphareas* :  
Thou in wrath the *Land* didst crush,  
And in rage the *Nations* thresh.

9  
For thy *Peoples* safe relief,  
With thy *Christ* for aide went'ſt thou :  
Thou haſt alſo pierc't the *Chiefes*  
Of the ſinfull *Houſhold* through ;  
And diſplaide them, till made bare  
From the *Foote* to *Necke* they were.

10 Thou

<sup>10</sup>

Thou, with Iuelins of their owne,  
 Didst their Armies *Leader* strike.  
 For, against me they came downe,  
 To deuoure me, whirle-winde like.  
 And they ioy in nothing more,  
 Then vnsene to spoile the Poore.

<sup>11</sup>

Through the *Ser* thou madst a Waie,  
 And didst ride thy Horses there,  
 Where great heaps of Water lay.  
 I, the newes thereof did heare :  
 And the voice my Bowells shooke ;  
 Yea, my *Lips* a qui'ring tooke.

<sup>12</sup>

Rottenness my bones possest,  
 Trembling feare possest me,  
 I that troublous day might rest.  
 For, when his approaches be  
 On-ward to the *People* made,  
 His strong *Troups* will them inuade.

<sup>13</sup>

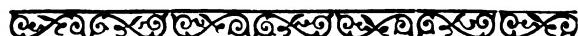
Bloomelesse shall the *Fig-tree* be :  
 And the *Vine* no fruite shall yeeld :  
 Fade shall, then, the *Olive-tree* :  
 Meat shall none be in the *Field*.  
 Neither in the *Fold* or *Stall*,  
*Flocke*, or *Heard* continue shall.

<sup>14</sup>

Yet, the LORD my ioy shall be :  
 And, in him I will delight :  
 In my GOD that faueth me :

GOD

GOD the LORD, my only might,  
Who, my Feet so guides, that I  
Hind-like, pace my Places high.



### THE HYMNES OF THE *new Testament.*

**T**Hese five that next follow, are the *Hymnes of the New Testament*, Betwene which, and the *Songs of the Old Testament*, there is great difference. For the *Songs of the Old Testament* were either thanksgivings for Temporall benefits, typifying and signifying future Benefits touching our Redemption: Or else *Hymnes* prophetically foreshewing thofe Mysterries which were to be accomplished at the comming of *Christ*. But, these Euangelicall *Songs* were composed, not for Temporall, but for Spirituall things, promised and figured by thofe Temporall Benefits, mentioned in the *Old Testament*, and perfectly fulfilled in the *New*. Therefore these Euangelicall *Hymnes* are more excellent then such as are merely Propheticall. In regard the Possession is to be preferred before the Hope; and the End before the meanes of obtaining it.

#### *Magnificat. Luk. i. 46.*

**T**He blessed Virgin Marie being saluted by the Angel Gabriel, and hauing by the Holy Ghost conceived our Redeemer Iefus Christ in her wombe; was made fruitfull also, in her Soule, by the overhaadding of that Holy-Spirit: and therupon, brought forth this Euangelicall and Propheticall Hymne. Wherein, three things are principally obserueable. Firſt, ſhe prayeth God for his particular mercies and favours towards her. Secondly, ſhe glorifies God for the generall benefit of our Redemption. Thirdly, ſhe magnifies God for the particular grace vouchfared unto the Seed of Ifrael, according to what was promiſed to Abraham. This is the firſt Euangelicall Song: and was

Song 32.

107

*was indited by the Holy-Ghost, not only to be the blessed Virgines Thankes/giving; but to be sung by the whole Catholike Church also (whom she typically personated) to prayse God for our Redemption, and Exaltation. And therefore, it is worthily inserted into the Liturgie, that it may be perpetually, and reverently sung.*

SONG. XXXII.

*Sing this as the 3 Song.*

T<sup>H</sup>at magnif'le the LORD may be,  
My Soule now vndertakes ;  
And in the God that faueth me,  
    My Spirit merry-makes.  
For, he vouchsafed hath to view  
    His *Handmaides* poore degree.  
And loe, All Ages that ensue,  
    Shall bleffed reckon me.

<sup>2</sup>  
Great things for me Th' *Almighty* does,  
    And Holy is his *Name* :  
From Age to Age he mercie showes  
    On such as feare the same.  
He by his *Arme* declar'd his might :  
    And this to passe hath brought ;  
That now the *Proud* are put to flight,  
    By what their hearts haue thought.

<sup>3</sup>  
The *Mightie* plucking from their Seat ;  
    The *Poore* he placed there :  
And for the *Hungrie* takes the meat  
    From such, as *Wealthy* are.  
But, minding Mercie, he hath show'd

His

His Servant *Isr'el* grace :  
As he to our *Forefathers* vow'd ;  
To *Abraham*, and his Race.

Benedictus, Luk. I. 63.

*Zacharie the Priest, being (upon the birth of his Son) inspired with the knowledge of our Redeemers Incarnation; sung the second Evangelicall Hymne: In which, two things are considerable. First, hee blesseth God, because, through the comming of Christ, all the promises made unto the Patriarchs and Prophets were fulfilled, for the saluation of his People. Secondly, he declareth the Office and Dutie of his owne Son, who was sent before to prepare the way of the Lord. This Song, the Church hath worthily inserted into the Liturgie also, and we ought therefore to sing it reverently in memoriall of our Sauours Incarnation; and to praise God, both for the fulfilling of his promises: and for that means of our evangelical Preparation, which hee vouchsafed by sending his Fore-runner.*

#### SONG XXXIII.

*Sing this as the third Song.*

**B**Left be the God of *Israel* :  
For he his People bought,  
And in his Servant *Davids* houfe,  
Hath great Salvation wrought.  
**A**s by his *Prophets* he foretold,  
Since time began to be :  
That from our Foes we might be safe,  
And from our Haters free.

<sup>2</sup>  
That he might shew our Fathers Grace,  
And beare in minde the same,  
Which by an Oath, he vow'd vnto

Our

Song 33.

109

Our Father *Abraham* ;  
That from our aduersaries freed,  
We serue him fearlesse might,  
In righteousnesse, and holinesse,  
Our life time in his sight.

<sup>3</sup>  
And (of the *Higheſt*) thee, oh *Child* !  
The *Prophet*, I declare,  
Before the *Lord*, his face to goe ;  
His comming to prepare.  
To teach his *People* how they shall,  
That safety come to know,  
Which by remiffion of their finnes,  
He doth on them beſtow.

<sup>4</sup>  
For, it is through the tender loue,  
Of *God* alone, whereby,  
That *Day-Spring* hath to visit us,  
Defcended from on high ;  
To light them who in darknessſe ſit,  
(And in *Death's* shade abide,)  
And in the blessed way of *Peace*  
Their wandring Feete to guide.

---

The Song of Angels. Luk. 2. 13.

*This is the third Evangelicall Song mentioned in the New Testament ; and it was ſung by a Quire of Angels (at the birth of our bleſſed Saviour Iefus Christ) whose rejoycing ſhall bee made compleat by the redempſion of mankind. In this Song they firſt glorifie God, and then proclaime that happy Peace and reconciliation, which his Sonnes Natiuitie ſhould bring unto the World, rejoycing therein ; and in that unſpeakable good will, and*

*and deare Communion, which was thereby establisched betweene the God-head, the Manhood, and Them. We therefore ought to toyne with them in this Song, and sing it often to praise God, and quicken faith and charitie in our selues.*

## SONG XXXIV.

Hus Angells sung, and thus sing we; To GOD  
on high all glorie be: Let him on Earth his Peace  
bestowe, And vnto men his Fauour shew.  
Nunc



### Song 35.

III

Nunc Dimitis. Luk. 2. 29.

*The fourth Evangelical Hymne is this of Symeon : who being in expectation of the coming of the Mefsias (which according to Daniels 70 weekes, was in those daies to be accomplished) it was revealed unto him, that hee shold not die till hee had seen Christ. And accordingly, hee coming into the Temple by the spirits infigation (when hee was presented there as the Law commanded) both beheld and embrased his Redeemer. In this Song therefore he glorifieth God, for the swiftiling of his promise made vnto him ; and joyfully confesseth Iesus Christ, before all the people. In repeating this Hymne, wee ought also to confess our Redeemer. For Symeon was as it were the Churches Speaker : and hath for vs expressed that thankfull joy, wherewithall we shold bee filled, when God enlightens vs with the knowledge and spirituall vision of our Sauour.*

### SONG. XXXV.

*Sing this as the third Song.*

*G*rant now in peace (that by thy leaue)  
I may depart, oh *Lord* :  
For, thy *Saluation* seene I haue,  
According to thy *Word*.  
That which prepared was by *Thee*,  
Before all Peoples light,  
Thy *Israels* Renowne to be :  
And to the *Gentiles* light.

---

### The Song of Moses, and the Lambe. Rev. 15. 3.

*The fifth and last Song, recorded in the New Testament is this, called by S. John, The Song of Moses and the Lambe; being indeede, the effect of that triumph Song, which the Saints, and blessed Martyres shall sing unto the honour of that Lambe of God which taketh away the sinnes of the world, when they haue gotten the victorie ouer Antichrift. This Hymne, the members of the true Church may sing to Gods glory, and the increase*

*increase of their owne comfort, when they perceiue the power of the Almighty any way manifested upon that Aduerarie. It may bee repeated also amid our greatest persecutions; to strengthen our Faith, and remember vs, that whatsoeuer wee suffer, there will come a day, wherein wee shall haue cause to make use of this Hymne with a perfect rejoycing.*

## SONG XXXVI.

*Sing this as the 13. Song.*

**O**H, thou *Lord*, thou God of might,  
(Who doft all things worke aright)  
Whatsoe're is done by thee,  
Great and wondrous prooues to be.

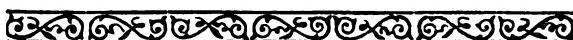
**T**rue thy waies are, and direct,  
*Holy King*, of *Saints elect*.  
And (oh therefore) who is there,  
That of thee, retaines no feare?

**W**ho is there that shall deny,  
Thy great *Name* to glorifie?  
For thou *Lord*, and thou alone,  
Art the perfect *Holy-One*:

**I**n thy presence, *Nations* all  
Shall to adoration fall.  
For, thy judgments now appeare,  
Vnto all men what they are.

*Here end the Hymnes of the New  
Testament.*

The



## The X Commandments. Exod. 20.

*A Lthough the Decalogue be not originally in verse ; yet among vs it hath  
been heretofore usually sung : because therefore it may bee a meanes to  
present these Precepts somewhat the oftenner to remembrance, make them  
the more frequently repeated, and stir vp those who sing and heare them, to  
the better performance of their duties ; They are here also inserted, and fit-  
ted to bee sung.*

## SONG. XXXVII.

*Sing this as the fourth Song.*

**T**He Great *Almighty* spake ; And thus said he ;  
I am the **LORD** thy **GOD** ; and I alone  
From cruell *Egypt*'s thralldome set thee free :  
And other **GODS** but Me thou shalt haue none.

*Hau mercie **LORD**, and so our hearts encline,  
That wee may keepe this blessed Law of thine.*

Thou shalt not make an *Image*, to adore,  
Of ought on earth, aboue it, or below :  
A Carued Worke thou shalt not bow before ;  
Nor any worship on the same bestow ;

For, I thy **GOD**, a iealous **GOD** am knowne :  
And on their Seed, the Fathers sinnes correct,  
Vntill the third and fourth Descent be gone :  
But them I alwaies loue that me affect.

*Hau mercie **LORD**, and so our hearts encline,  
That we may keepe this blessed Law of thine.*

H 3

The

The *Name* of GOD thou neuer shalt abuse,  
By f swearing, or repeating it in vaine :  
For, him that doth his *Name* profanely vse,  
The LORD will as a guiltie one arraigne.

*Hau mercie LORD, and so our hearts encline,  
That we may keepe this blessed Law of thine.*

To keepe the *Sabbath* holy beare in minde,  
Sixe daies thine own affaires apply thou to :  
The *seuenth* is Gods owne day for rest assignd,  
And thou no kinde of Worke therein shalt doe.

Thou, nor thy *Childe*, thy *Seruant*, nor thy *Beast* ;  
Nor he that *Guest-wife* with thee doth abide :  
For, after six daies labour GOD did rest,  
And therefore he that day hath sanctif'de.

*Hau mercie LORD, and so our hearts encline,  
That we may keepe this blessed Law of thine.*

See, that vnto thy *Parents* thou doe give  
Such honour as the *Childe* by duty owes,  
That thou a long and blessed life maist liue  
Within the *Land*, the LORD thy GOD bestowes.

*Hau mercie LORD, and so our hearts encline,  
That we may keepe this blessed Law of thine.*

Thou shalt be wary that thou no man *slay* :  
Thou shalt from all *Adulterie* be cleare :  
Thou shalt not *Steale* anothers Good away :  
Nor *Witnesse-false* against thy Neighbour beare.

*Hau*

*Hau mercie LORD, and so our hearts encline,  
That wee may keepe this blessed Law of thine.*

With what is thine remaining well apaid :  
Thou shalt not *couet* what thy Neighbours is,  
His *House*, nor *Wife*, his *Servant*, *Man*, nor *Maide*,  
His *Oxe*, nor *Affe*, nor any thing of his.

*Thy mercie LORD, thy mercie let vs haue,  
And in our hearts theſe Lawes of thine engrauē.*

The Lords Prayer. Mat. 6. 7.

**T**HE Lords Praier hath beeene auctiently, and vsually ſung alſo; and to that purpoſe was hereto fore both tranſlated and paraphraſed in Verie; which way of expreſſion (howeuer ſome weake iudgments haue condemned it) doth no whit diſparage or miſ-beſeme a Praier. For, Dauid made many praiers in verie: And, indeede, measured words were firſt deniſed and vied to expreſſe the Praies of God, and Petitions made to him. Yea, theſe are the auctient and proper ſubiects of Poche, as appears throughout the Sacred writ, and in the firſt humayne Antiquities. Verie, therefore, diſhonours not diuine Subjects: But theſe men doe prophanē and diſhonour Verie, who abuſe it on vaine and meere prophanē expreſſions. The ſcope and uſe of this Praier is ſo frequently treated of, that I thinke I ſhall not neede to iuftiſe thereon in this place.

SONG. XXXVIII.

*Sing this as the third Song.*

**O**ur Father which in heauen art ;  
We ſanctifie thy Name :  
Thy Kingdome come: Thy Will be done  
In heau'n and earth the ſame :  
Giue vs this day our Daily bread :  
And vs Forgiue thou ſo ;

H 4

As

As we on them that vs offend,  
Forgiuenesse doe beftow :  
Into Temptation lead vs not ;  
But vs from euill free.  
For thine the Kingdome, Power, and Praife,  
Is, and shall euer bee.

## The Apostles Creed.

*THE effect and use of this Creed is so generally taught, that this Preface it need not bee enlarged: And as touching the singing and verifying of it; that which is said in the Preface to the Lord's Praier may serue for both.*

## SONG. XXXIX.

IN GOD the Father I beleuee ;  
Who made all Creatures by his Word ;  
And true beliefe I likewise haue  
In Iesu-Christ, his Sonne, our LORD :  
Who by the Holy-Ghost conceiu'd,  
Was of the Virgin Marie borne :  
Who meekely Pilat's wrongs receiu'd,  
And crucified was with fcorne.

2

Who di'de, and in the graue hath laine ;  
Who did the lowest Pit descend :  
Who on the third day rose againe,  
And vp to heauen did ascend.  
Who at his Fathers right-hand there,  
Now throane fit, and thence shall come,  
To take his seat of Judgement here ;  
And giue both quicke and dead their doome.

3 L.

I, in the *Holy Ghost* belieue,  
 The *Holy Church Catholike* too,  
 (And that the *Saints* Communion haue)  
 Vndoubtedly belieue I doe.  
 I well assured am likewise,  
 A pardon for my sinnes to gaine ;  
 And that my Flesh from death shall rise,  
 And euerlaſting life obtaine.

## A Funeral Song.

*The first Stanza of this Song is taken out of S. Johns Gospel, Cap. 11. Ver. 25, 26. The second Stanza Job 10. 25, 26, 27. The third Stanza, i. Tim. 6. 7. and Job 1. 21. The last Stanza, Reuelation 14. 13. And in the order of Buriall appointed by the Church of England it is appointed to be sung or read, as the Minister pleaseth: That therefore it may be the more conveniently used either way, according to the Churches appointment, it is here turned into Lyric Verse. It was ordayned to comfort the Lising, by putting them in mind of the Resurrection, and of the happynesse of those, who dye in the faith of Christ Iesu.*

## SONG. XL.

*Sing this as the ninth Song.*

I  
 I AM the Life (the L O R D thus faith)  
 The *Resurrection* is through me ;  
 And whosoe're in me hath Faith,  
 Shall liue, yet though now dead he be :  
 And he for euer shall not die,  
 That liuing doth on me relye.

<sup>2</sup> That

2

That my *Redeemer* liues I weene,  
And that at last I rais'd shall be  
From Earth, and, couer'd with my skinne  
In this my Flesh, my GOD shall fee.  
Yea, with thefe Eies, and thefe alone,  
Eu'n I my GOD shall looke vpon.

3

Into the World we naked come,  
And naked backe againe we goe :  
The LORD our wealth receiuе we from,  
And he doth take it from vs too :  
The LORD both wils and workes the same ;  
And blessed therefore be his *Name*.

4

From Heau'n there came a voyce to me,  
And this it wil'd me to record ;  
The *Dead* from henceforth bleffed be,  
The *Dead* that dieth in the LORD :  
The *Spirit* thus doth likewise fay ;  
For, from their *Workes* at rest are they.

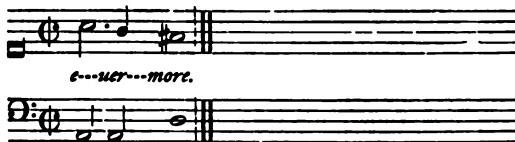
## The Song of the three Children.

**T**HIS Song hath beeene anciently vſed in the Liturgie of the Church, as profitable to the stirring vp of Deuotions; and for the praise of God. For, it earnestly calleth upon all Creatures, to set forth the glorie of their Creator, even Angels, Spirits, and reasonable Creatures, with thole also that are vnreasonable and infensible. And this speaking to things without Life, is not to intimate that they are capable of ſuch like exhortations ; but rather, that vpon conſideration of the obedience which Beasts, and infenſible Creatures continue towards God, according to the Law imployed at their Creation ; men might be prouoked to remember the honour and praise, which they ought to aſcribe unto their Almighty Creatour, as well as all his other Creatures.

SONG.

## SONG. XLI.

O H all you *Creatures* of the LORD, You *Angels*  
 of the GOD most high; You *Heav'ens* with what you  
 doe afford; And *Waters* all aboue the skie:  
*Blesse ye the Lord, him praise, adore, And magnifie him*  
*evermore.*



Of God you euerlasting Powres,  
*Sunne, Moone, and Starres,* so bright that shew ;  
 You soaking *Deawes*, you dropping *Showres* ;  
 And all you *Winds* of God that blow :  
*Blesse ye the L O R D, him praise, adore,*  
*And magnifie him euermore.*

<sup>3</sup>  
 Thou *Fire*, and what doth heat containe ;  
 Cold *Winter*, and thou *Summer faire* ;  
 You blustring *Stormes* of *Haile* and *Raine* ;  
 And thou the Frost-congealing *Ayre* :  
*Blesse ye the L O R D, him praise, adore,*  
*And magnifie him euermore.*

<sup>4</sup>  
 Oh praise him both you *Ice* and *Snow* ;  
 You *Night* and *Daes*, doe you the same,  
 With what or *Darke* or *Light* doth shewe ;  
 You *Clouds* and eu'ry shining *Flame* :  
*Blesse ye the L O R D, him praise, adore,*  
*And magnifie him euermore.*

<sup>5</sup>  
 Thou *Earth*, you *Mountains*, and you *Hils*,  
 And whatsoeuer thereon growes ;  
 You *Fountains*, *Riuers*, *Springs*, and *Rils* ;

You

Song 41.

121

You *Seas*, and all that *ebbes*, or *flowes* :  
*Blesse yee the LÖRD, him praise, adore,*  
*And magnifie him euermore.*

6

You *Whales*, and all the *Water yeelds* ;  
You of the *Feather'd airy breed* ;  
You *Beasts* and *Cattle* of the *Fields* ;  
And you that are of *Humane seed* :  
*Blesse yee the LÖRD, him praise, adore,*  
*And magnifie him euermore.*

7

Let *Israe*l the *LÖRD* confess ;  
So let his *Priests*, that in him trust ;  
Him let his *Servants* also blefse ;  
Yee, *Soules* and *Spirits* of the *Iust* :  
*Blesse yee the LÖRD, him praise, adore,*  
*and magnifie him euermore.*

8

You blessed *Saints*, his praises tell ;  
And you that are of *humble heart*,  
With *Ananias*, *Misael* ;  
And *Azarias* (bearing part)  
*Blesse yee the LÖRD, him praise, adore,*  
*And magnifie him euermore.*

---

The Song of S. *Ambrose*, or *Te Deum*.

*This Song, commonly called Te Deum, or the Song of S. Ambrose, was repeated at the baptizing of S. Augustine: And (as it is recorded) was composed at that very time by those two Reverend Fathers, answering one another, as it were by immediate inspiration. It is one of the most ancient Hymnes of the Christian Church, excellently praising and confessing the bleſſed*

*set Trinitie : and therefore is dayly and worthily made vse of in our Litur-  
gie, and reckoned among the sacred Hymnes.*

## SONG XLII.

*Sing this as the 44. Song.*

<sup>1</sup>WE praise Thee G O D, we knowledge thee,  
To be the LORD, for euermore :  
And the eternall Father we,  
Throughout the earth, doe thee adore :  
All Angells, with all powers within  
The compasse of the Heauens high ;  
Both Cherubin, and Seraphin,  
To Thee perpetually doe cry.

<sup>2</sup>Oh holy, holy, holy-one ;  
Thou LORD, and GOD of Sabbath art ;  
Whose praiſe, and Maiestie alone  
Fills Heau'n, and Earth in euery part :  
The glorious Troupe Apostolike ;  
The Prophets worthy Companie ;  
The Martyrs Armie royll eke  
Are those, whom thou art praiſed by.

<sup>3</sup>Thou through the holy Church art knowne,  
The Father of unbounded powre :  
Thy worthy, true, and onely Sonne :  
The Holy-Ghost the Comfortour :  
Of Glory thou, oh Christ, art King ;  
The Father's Sonne, for euermore ;  
Who men from endlesse death to bring,  
The Virgins wombe didſt not abhorre.

4 When

## Song 43.

123

When Conquerour of Death thou wert,  
 Heau'n to the Faithfull openedst thou ;  
 And in the *Fathers* glorie art  
 At Gods right-hand enthroned now.  
 Whence wee beleue, that thou shalt come ;  
 To iudge vs in the day of wrath.  
 Oh, therefore helpe thy Seruants, whom  
 Thy precious blood Redeemed hath.

Them with those *Saints* doe Thou record,  
 That gaine eternall glory may.  
 Thine *Heritage*, and *People* LORD,  
 Sause, blesse, guide, and aduance for aye :  
 By vs thou daily prais'd hast beene ;  
 And wee will praise Thee without end.  
 Oh, keepe vs, LORD, this day from sinne ;  
 And let thy Mercie vs defend.

Thy mercie, LORD, let vs receiue,  
 As we our trust repose in thee :  
 Oh LORD, in thee I trusted haue ;  
 Confounded never let me be.

*Athanasius Creed, or Quicunque vult.*

*This Creed was composed by Athanasius (after the wicked heresie of Arius had spread it selfe through the world) that so the faith of the Catholike Church, concerning the Mysterie of the blessed Trinitie, might be the better understood, and professed, to the overthrow and preuenting of Arianisme, or the like heresies. And to the same purpose it is appointed to be said or sung upon certayne dayes of the yeare in the Church of England.*

SONG

## SONG XLIII.

*Sing this as the third Song.*

**T**hose that will faued be, must hold,  
 The true Catholike Faith,  
 And keepe it wholly, if they would  
 Escape eternall death.  
 Which Faith a *Trinitie* adores  
 In *One*; and *One* in *Three*:  
 So, as the *Substance* being one,  
 Distinct the *Persons* be.

<sup>2</sup>  
 One *Person* of the *Father* is,  
 Another of the *Sonne* ;  
 Another of the *Holy Ghost*,  
 And yet their *Godhead* one :  
 Alike in *glorie* ; and in their  
*Eternitie* as much :  
 For, as the *Father*, both the *Sonne*,  
 And *Holy-Ghost* is such.

<sup>3</sup>  
 The *Father uncreate*, and so  
 The *Sonne*, and *Spirit* be :  
 The *Father* he is *Infinite* ;  
 The other two as *He*.  
 The *Father* an *Eternall* is,  
*Eternall* is the *Sonne* :  
 So is the *Holy Ghost* ; yet, these  
*Eternally* but *One*.

<sup>4</sup>  
 Nor say we there are *Infinites*,

Or

Or *uncreated* Three,  
For, there can but one *Infinite*,  
Or *uncreated* be.  
So *Father*, *Sonne*, and *Holy Ghost* ;  
All three *Almighty*es are ;  
And yet, not three *Almighty*es tho,  
But only One is there.

5

The *Father* likewise GOD and LORD :  
And GOD and LORD the *Sonne* ;  
And GOD and LORD the *Holy Ghost*,  
Yet GOD and LORD but One.  
For, though each *Person* by himselfe,  
We GOD and LORD confess :  
Yet *Christian Faith* forbids that we  
Three GODS or LORDS profess.

6

The *Father* nor *begot*, nor made ;  
*Begot* (not made) the *Sonne* ;  
*Made*, nor *begot* the *Holy Ghost*,  
But a *Proceeding-One*.  
One *Father*, not three *Fathers* then :  
One only *Sonne*, not three ;  
One *Holy Ghost* we doe confess,  
And that no moe they be.

7

And lesse, or greater then the rest,  
This *Trinitie* hath none ;  
But they both *Eternall* be,  
And *equall* eu'ry one.  
He therefore that will faued be,  
(As we haue said before)

I

Muſt

Must *One* in *Three*, and *Three* in *One*,  
Beleeue, and still adore.

8

That *Iesus Christ* incarnate was  
He must beleeue with this ;  
And how that both the *Sonne* of GOD,  
And GOD and *Man* he is.  
*GOD*, of his *Fathers* substance pure ;  
Begot ere *Time* was made ;  
*Man*, of his *Mothers* substance borne,  
When *Time* his sulnesse had.

9

Both perfect GOD, and perfect *Man*,  
In *Soule*, and *Flesh*, as we :  
The *Fathers* equal, being *God* :  
As *Man*, beneath is *He*.  
Though *God* and *Man* ; yet but one *Christ* :  
And to dispose it so,  
The *Godhead* was not turn'd to flesh,  
But *Manhood* tooke thereto.

10

The *Substance* vncorruptib; ; He one  
In *Person* doth substi<sup>t</sup>e :  
As *Soule* and *Body* make one *Man* ;  
So *God* and *Man* is *Christ* :  
Who suffered, and went downe to *Hell*,  
That we might fauour be ;  
The third day he arose againe,  
And *Heau'n* ascended he.

II

At *God* the *Fathers* right-hand, there  
He sits, and at the *Doome*,

He

## Song 44.

127

He to adiudge both quicke and dead,  
 From thence againe shall come.  
 Then all men with their Flesh shall rise,  
 And he account require.  
 Well doers into Bliffe shall goe,  
 The Bad to endlesse Fire.

*Veni Creator.*

*This is a verie ancient Hymne composed in Latine Rime, and commonly called Veni Creator; because those are the first words of it. By the Canons of our Church it is commanded to be said or sung at the Consecration of Bisshops, and at the Ordination of Ministers, &c. It is therefore here translated fyllable for fyllable, and in the same kind of measure which it hath in the Latine.*

## SONG. XLIIII.

Ome *Holy Ghost*, the *Maker*, come; Take in  
 the Soules of thine thy place: Thou whom our  
 Hearts

I 2

Hearts had being from, Oh, fill them with thy  
 heauenly grace. Thou art that Comfort from aboue,  
 The highest doth by gift impart; Thou spring  
 of Life, a fire of Love, And the anointing Spirit art:  
 2 Thou

Song 44.

129

<sup>2</sup>  
Thou in thy *Gifts* art manifold,  
*GODS right-hand Finger* thou art, LORD ·  
The *Fathers promise* made of old;  
Our tongues enriching in the *Word*.  
    Oh ! giue our blinded Sences *Light* ;  
Shed *Loue* into ech heart of our,  
And grant the Bodies feeble plight,  
May be enabled by thy powre.

<sup>3</sup>  
Farre from vs driue away the *Foe*,  
And let a speedy *Peace* ensue.  
Our *Leader* also be, that so  
We eu'ry danger may eschew.  
    Let vs be taught the blessed *Creede*  
Of *Father*, and of *Sonne*, by *Thee* :  
And how from *Both* thou dost proceede,  
That our *Belief* it still may be.

*To Thee, the Father, and the Sonne ;*  
(Whom past and present times adore)  
*The One in Three, and Three in One,*  
*All glorie be for euermore.*

---

Here ends the first Part of the *Hymnes*  
and *Songs of the Church*.



THE SECOND PART  
OF THE HYMNES  
and SONGS of the  
CHVRCH.

*The Preface.*

**E**very thing hath his Season, saith the *Preacher*, *Eccl. 3.* And S. Paul aduiseith, that all things shoule be done *Honestely*, in *Order*, and to *Edification*, *1. Cor. 14.* Which Counfell the *Church* religiouly heeding (and how by obseruation of *Times*, and other circumstances, the memories and capacities of weak people were the better assifted;) It was prouided, that there shoule be Annual *Commemorations* of the principall *Mysteries* of our Redemption: and certaine particular daies were dedicated to that purpose; as nigh as might be gheffed (for the most part) vpon those very seafons of the year, in which the severall *Mysteries* were accomplished. And, indeede, this is not that Heathenish or Idolatrous heering of *Times*, reprehended in *Iacob. 47.* Nor such a lewift or superfluous obseruation of *Dayes*, and *Moneths*, and *Times*, and *Years*, as is reprooued by S. Paul, *Gal. 4.* Nor a tolleration for idlenesse, contrarie to the fourth Commandement: But a Christian and warrantable obseruation, profitably ordained, that things might bee done in order; that the vnderstanding might be the better edified: that the memorie might be the oftner refreshed; and that the devotion might be the more stirred vp.

It is true, *That we ought to watch every houre*: But if the *Church* had not by her authoritie appointed set daies and houres to keepe vs awake in, some of vs, would hardly watch one houre. And therefore those, who haue zeale according to knowledge, doe not onely religiouly obserue the *Churches* appointed *Times*; but doe by her example voluntarily also appoint vnto themselues certaine daies, and houres of the day for Christian exercises

exercises. Neither can any man suppose this commendable obseruation of *Feasts* (neither burthensome by multitude, nor superstitious by institution) to be an abridgement of Christian libertie, who, as he ought to doe, beleueth, that the *Service of God is perfect freedome*. Wee perfwade not, that one day is more holy then another in his owne nature: but admonish that those be reverently and Christianly obserued, which are vpon so good ground, and with prudent moderation dedicated to the worship of God. For, it cannot be denied that euen those who are but coldly affected to the *Churches* ordinances in this kinde, doe neuertheless often apprehend the *Mystery of Christ's Nativity* and *Passion*, vpon the daies of commemmorating them, much more feelingly then at other times: and that they forget also some other *Mysteries* altogether, vntill they are remembred of them by the distinction, and obseruation of times vied in the *Church*.

Those things considered; and because there be many, who through ignorance rather then obstinacie, haue neglected the *Churches* ordinance in this point, here are added (to those Songs of the *Church*, which were either taken out of the *Canonicall Scripture*, or anciently in vse) certaine other spirituall *Songs* and *Hymnes*, appropriated to those Daies and Occasions which are most obseruable throughout the year. And before each severall *Hymne*, is prefixed a brief Preface alio to declare their vse, and the purpose of each *Commemoration*. That such, who haue heretofore through ignorance contemned the *Churches* discipline therein, might behaue themselves more reverently hereafter, and learne not to speake euill of those things they understand not.

---

Aduent Sunday.

**T**He Aduent is that for Christmas, which John Baptist was to Christ (even a Fore-runner for Preparation And it is called the Aduent (which signifieth Coming) because the Church did vsually from that time vntill the Natiuitie commemmorate the severall commings of Christ, and instruct the people concerning them. Which Commings are these, and the like: His Conception by which he came into the Virgin wombe: His Natiuitie, by which he came (as it were) further into the world: His coming to Preach in his owne Person: His coming by his Ministers: His coming to Ierusalem: The coming of the Holy-Ghost: His Spirituall coming which he toucheth into the heart of euerie Regenerate Christian: And finally, that last Coming of his, which shall be unto Iudgement, &c. All which Com-  
mings

*mings are comprehended in these three ; his Coming to men, into men, and against men : to men, by his Incarnation ; into men, by Grace ; against men, to judgement.*

## SONG XLV.

*Sing this as the ninth Song.*

<sup>1</sup>  
WHen *Iesu Christ* incarnate was,  
To be our *Brother* then came He :  
When into vs he comes by grace,  
Then his beloved *Spouse* are wee :  
When he from Heau'n descends agen,  
To be our *Judge* returns he then.

<sup>2</sup>  
And then, despair will thofe confound,  
That his first *Cummings* nought regard ;  
And thofe, who till the *Trumpet* found,  
Consume their Leasures vnprefar'd :  
Curft be thofe pleasures, cry they may,  
Which droue the thought of this away.

<sup>3</sup>  
The *Iewes* abiefted yet remaine,  
That his first *Aduent* heeded not ;  
And those fwe *Virgins* knockt in vaine,  
Who to prouide them Oyle forgot :  
But safe and bleffed thofe men are,  
Who for his *Cummings* doe prepare.

<sup>4</sup>  
O let vs therefore watch and pray,  
His times of *Visiting* to know ;  
And liue fo furniſht, that we may,  
With him vnto his *wedding goe* :

Yea,



### Song 45

133

Yea, though at midnight he shoulde call,  
Let vs be readie, *Lampes* and all.

5

And so prouide before that *Feast*,  
Which *Christ* his *comming* next doth mind,  
That He to come and be a Gueft  
Within our hearts may pleasure find :  
And we bid welcome with good cheare  
That *Comming* which so many feare.

6

*Oh come, LORD Iesu, come away ;*  
(Yea, though the world it shoulde deterre)  
*Oh let thy Kingdome come we pray,*  
Whose comming most too much deferre :  
And grant vs thereof fuch foresight,  
It come not like a Theefe by night.

---

### Christmas Day.

*This Day is worthily dedicated to be obserued in remembrance of the blessed Nativitie of our Redeemer Iesus Christ. At which time it pleased the Almighty Father to send his onely begotten Sonne into the world for our sakes; And by an vnspakeable union to ioyne in one person God and Man, without confusio[n] of Natures, or possiblitie of separation. To expresse therefore our thankfulness, and the ioy we ought to have in this loue of God: there hath beene anciently, and is yet continued in England (above other Countries) a neighbourly and plentifull hospitality, in invitinge and (without invitation) receyving unto our well furnisht Tables our Tenants, Neighbours, Friends, and Strangers, to the honour of our Nation, and encrease of amitie and freehearted kindnesse among vs: but most of all to the refreshing of the Bowells of the Poore (being the myght Christian vise of such Fesuials) Whiche charitable, and good English custome, hath of late beene seafonably readuanced by his Maiesties gratioues care, in commanding our Nobilitie*

*tie and Gentry to repaire (especially at such times) to their Country Mansions.*

## SONG. XLVI.

<sup>1</sup>  
**A**S on the night before this happy Morne,  
 A blessed Angell unto Shepherds told,  
 Where (in a stable) he was poorly borne,  
 Whom, nor the earth, nor Heau'n of heau'ns can hold :  
 Through Bethlehem rung  
 This newes at their returne ;  
 Yea, Angells sung,  
 That God with vs was borne :  
 And they made mirth because we should not mourne.

## CHORVS.

Their Angell-Caroll sing we then,  
 To God on high all glorie be,  
 For Peace on earth besloweth he,  
 And sheweth fauour unto men.

<sup>2</sup>  
 This fauour Christ vouchsafed for our sake,  
 To buy vs Thrones, he in a Manger lay,  
 Our Weakenesse tooke, that we his Strength might take,  
 And was dirob'd, that he might vs array ;  
 Our flesh he wore,  
 Our Sinne to weare away.  
 Our Curse he bore,  
 That we escape it may,  
 And Wept for vs, that we might sing for aye.

CHO.

## Song 47.

135

C H O R V S.

*With Angells therefore sing agen,  
To God on high all glorie be ;  
For Peace on Earth besloweth he ;  
And sheweth fauour unto men.*

Another for Christmas day.

SONG. XLVII.

A Song of Ioy vnto the Lord we sing, And publish  
forth the Fauours he hath showne : We sing his  
praise, from whom all Ioy doth spring, And tell  
abroad

## Song 47.

abroad the wonders he hath done ; For, such were  
neuer since the world begun. *His loue therefore, oh*  
let vs all confesse, And to the Sonnes of men his workes  
expresse.

2 As

<sup>2</sup>  
As on this *Day*, the *Sonne of God* was borne :  
The blessed *Word* was then *incarnate* made ;  
The *Lord*, to be a *Seruant* held no *sorne* ;  
The *Godhead* was with *humane* nature clad ;  
And *Flesh*, a *Throne* aboue all *Angells* had.  
*His Loue therefore, oh let vs all confesse,*  
*And to the Sonnes of men his workes exprefse.*

<sup>3</sup>  
Our *Sinne* and *Sorowes* on himselfe he tooke,  
On vs his *blis* and *goodnes* to bestow,  
To visit *Earth*, he *Heauen* a while forfooke :  
And to aduance vs *high*, defcended *low* ;  
But with the sinfull *Angells* dealt not so.  
*His Loue therefore, oh let vs all confesse,*  
*And to the Sonnes of men his workes exprefse.*

<sup>4</sup>  
A *Maid* conceiu'd, whom *Man* had neuer knowne :  
The *Fleece* was moistned where no raine had beene :  
A *Virgin* she remains, that had a *Sonne* ;  
The *Bush* did flame that still remained *greene* ;  
And this befell when *God with vs* was feene.  
*His Loue therefore, oh let vs all confesse,*  
*And to the Sonnes of men his workes exprefse.*

<sup>5</sup>  
For sinfull man all this to paffe was brought,  
As long before the *Prophets* had forespoke :  
So, he that first our shame and ruine wrought,  
Once bruizd our *heel*, but now is *head* is broke ;  
And he hath made vs whole, who gaue that stroke.

*His*

*His Loue therefore, oh let vs all confesse,  
And to the Sonnes of men his workes expresse.*

The Lambe hath plaid deuouring Wolves among.  
The Morning starre of Jacob doth appear  
From Iesse Roote our Tree of Life is sprung,  
And all Gods words (in him) fulfilled are.  
Yet wee are flacke his praises to declare.

*His Loue therefore, oh let vs all confesse,  
And to the Sonnes of men his workes expresse.*

The Circumcision, or New-yeares Day.

THE Church solemniseth this Day, commonly called New-yeares day, in memoriall of our Sauours Circumcision; that remembraunce how when he was but eight daies old, he began to smart, and fled his blood for vs, we might praise him for the same; and that with due thankfulness, considering how easie a Sacrament he hath left vs: (instead of that bloodie-one which the Law enioyed) wee might bee prouoked to bring forth the fruite of Regeneration.

SONG. XLVIII.

*Sing this as the 44. Song.*

<sup>I</sup> This Day thy flesh, oh Christ did bleed,  
Mark't by the Circumcision knife:  
Because the Law, for mans misdeed,  
Requir'd that Earnest of thy life.  
Those droppes deuin'd that shewre of blood,  
Which in thine Agonie beganne:  
And that great shewre foreshew'd the Flood,  
Which from thy Side the next day ranne.

2 Then

Song 48.

139

<sup>2</sup>  
Then, through that milder *Sacrament*,  
Succeeding this ; thy Grace inspire ;  
Yea, let thy smart make vs repent,  
And circumcized hearts desire.  
For, he that either is *baptis'd*,  
Or *Circumcis'd* in flesh alone,  
Is but as an *uncircumcis'd*,  
Or as an *unbaptized*-one.

<sup>3</sup>  
The yeare anew we now begin,  
And outward gifts receiu'd haue we ;  
Renue vs also, *Lord*, within,  
And make vs *New-yeares-giftes* for thee :  
Yea, let vs with the paied *yeare*,  
Our old affections cast away ;  
That we *new Creature* may appeare,  
And, to redeeme the Time assay.

---

Twelfe day, or the *Epiphanie*.

*T*welfe Day, otherwise called the Epiphanie, or the day of Manifestation is celebrated by the Church, to the praise of God, and in memoriall of that blessed and admirable discouerie of our Sauours birth, which was vouchsafed unto the Gentiles shortly after it came to passe. For, as the Shepheards of the Iewes were warned therof, and directed to the place by an Angell from heaven. So the Magi of the Gentiles received the same particular notice of it, by a Starre in the East, that both Iewes and Gentiles might bee left inexcusable, if they came not to his Worshipp. This day is observed also in commemoration of our Sauours Baptisme, and of his first miracle in Canan, by which he was likewise manifested to bee the Sonne of God.

SONG.

## SONG X L I X.

*Sing this as the 41 Song.*

<sup>1</sup>  
 THat so thy blessed birth, oh *Christ*,  
 Thy *Starre* appeared in the *East*,  
 Whereby the *Gentiles* found thee out ;  
 And offring Thee *Mirrh*, *Incense*, *Gold*,  
 Thy threefold *Office* did vnsold.

<sup>2</sup>  
 Sweet *Iesus*, let that *Starre* of thine,  
 Thy Grace, which guides to finde out thee,  
 Within our hearts for euer shine,  
 That thou of vs found out maist bee :  
 And thou shalt be our *King* therefore,  
 Our *Priest* and *Prophet* euermore.

<sup>3</sup>  
 Teares that from true repentance drop,  
 Instead of *Mirrhe* present will wee :  
 For *Incense*, wee will offer vp  
 Our *Praiers* and *Praises* vnto thee ;  
 And bring for *Gold* each *pious deed*,  
 Which doth from sauing-faith proceed.

<sup>4</sup>  
 And as those *Wisenmen* neuer went,  
 To visit *Herod* any more :  
 So, finding Thee, we will repent  
 Our courses follow'd heretofore ;  
 And that we homeward may retire,  
 The Way by Thee we will enquire.

The

## The Purification of S. Marie the Virgin.

*According to the time appointed in the Lawe of Moies, the blessed Virgins A.S. Marie reckoned the daies of Purification, which were to bee obserued, after the birth of a male Childe. And then, as the Law commanded, presented both her Sonne, and her appointed Offring in the Temple. Partly therefore, in commemoration of that her true obedience to the Law ; and partly to memorie that presentation of our Redeemer (which was performed by his blessed Mother, as her Purification) this Anniverarie is worthily obserued.*

## SONG. L.

*Sing this as the ninth Song.*

**N**O doubt but Shee that had the grace,  
Thee, in her wombe, oh *Christ*, to beare,  
And did all woman-kinde surpasie,  
Was hallow'd by thy being there,  
And where the *Fruit* so holy was,  
The birth could no pollution caufe.

2

Yet, in obedience to thy *Law*,  
Her *Purifying rites* were done  
That we might learne to stand in awe,  
How from thine ordinance we runne ;  
For, if we disobedient be  
Vnpurified Soules haue we.

3

Oh, keepe vs *Lord*, from thinking vaine,  
What by thy Word thou shalt command :  
Let vs be sparing to complaine,  
On what we doe not vnderstand ;

K

And

And guide thy *Church*, that Shee may still  
Command according to thy will.

<sup>4</sup>  
Vouchsafe, that with one ioynt-consent  
Wee may thy praires euer sing :  
Preferue thy *Seadefise Roabe vnrent*,  
For which, so many, *Lots doe fling*.  
And grant, that being purifi'de  
From Sinne, we may in loue abide.

<sup>5</sup>  
Moreouer, as thy *Mother* went  
(That holy and thrife blessed *Maid*)  
Thee in thy Temple to present,  
With perfect humane flesh arraide :  
So, let vs offer'd vp to Thee,  
Replenifh with thy Spirit be.

<sup>6</sup>  
Yea, let thy *Church*, our *Mother* deare,  
(Within whose wombe new-borne we be)  
Before thee at her time appeare,  
To giue her Children vp to Thce ;  
And take for purified things,  
*Her*, and that *Offring* which she brings.

The first day of *Lent*.

**T**HIS obseruation of Lent is a profitable institution of the Church, not abridging the Christian libertie of meates, but intended for a meanes to helpe to let the spirit at libertie from the flesh. And therfore this Fast conserfeth, not altogether in a formall forbearance of this or that food, but in a true mortification of the bodie. For, abstinence from flesh onely (wherein we ought to be obedient alio to the higher powers) more tendeth to the encrease of plentie and well ordering things in the Common-wealth, then to a spirituall

*rituall Discipline. Because, it is apparant wee may pamper our selues, as well with what is permitted, as with what is forbidden. This commendable obseruation (which every man ought to obserue, so far forth as he shall be able, and his spirituall necessities requires) was appointed; partly to commemorate our Sauours miraculous fastinge, whereby hee satisfied for the glutonie of our first Parents; And (at this season) partly to coole our wanton blood, which at this time of the yeare is aptest to bee inflamed with euill concupisceses: and partly also, to prepare vs the better, both to meditate the passion of our Sauour, which is alwaies commemmorated about the end of Lent, and, to fit vs to receiuers the blessed Sacrament of his last Supper, to our greater comfort.*

## SONG LI.

*Sing this as the 44. Song.*

<sup>1</sup>  
**T**hy wondrous Fasting to record,  
 And our rebellious flesh to tame,  
 A holy Fast to thee, Oh Lord,  
 We haue intended in thy name :  
 Oh sanctifie it wee thee pray,  
 That wee may thereby honour Thee ;  
 And, so dispose vs, that it may  
 To our aduantage also be.

<sup>2</sup>  
 Let vs not grudgingly abstaine ;  
 Nor secretly the Gluttons play ;  
 Nor openly, for glorie vaine,  
 Thy Churches ordinance obey :  
 But, let vs fast as thou haft taught,  
 Thy rule obseruing in each part,  
 With such intentions as we ought,  
 And with true singlenesse of heart.

<sup>3</sup>  
 So, thou shalt our Devotions blesse,

K 2

And

And make this holy *Discipline*  
 A meanes that longing to supprese,  
 Which keepes our will so croste to thine :  
 And though our strictest *Fastings* faile,  
 To purchase (of themselues) thy Grace ;  
 Yet they, to make for our auiale,  
 By thy deferuings shall haue place.

True *Fasting* helpefull oft hath beene,  
 The wanton flesh to mortifie ;  
 But, takes not off the guilt of sinne ;  
 Nor, can we merit ought thereby :  
 It is thine *Absolution*, or none,  
 Which merit fauour for vs must ;  
 For, when our gloriouſt workes are done ;  
 We perish, if in them we trust.

## The Annuntiation of Mary.

THE Church hath dedicated this Day to memorize the Annuntiation of the blessed Virgin S. Mary, who was about this time of the years lasted by the Angell Gabriel : and we ought to sanctifie it with praising God for that vnderexpressable mysterie of our Sauours Conception, which was the happie newes the holy Angell brought unto his Mother. Nothing in the World is more worthy to be spoken of then this fauour ; and yet nothing more unspeakable.

## SONG LII.

Sing this as the 44. Song.

O Vr hearts, oh blessed God encline,  
 Thy true affection to embrace,  
 And that humilitie of thine

Which

Song 53.

145

Which for our fakes vouchsafed was.  
Thy Goodnesse teach vs to put on,  
As with our Nature thou wert clad,  
And so to minde what thou hast done,  
That we may prafe Thee, and be glad.

2

For, thou not onely heldſt it meet,  
To ſend an Angell from aboue,  
An humble Maide on earth to greet,  
And bring the meſſage of thy loue ;  
But, laying (as it were) aside  
Those glories none can comprehend,  
(Nor any mortall eies abide)  
Into her Wombe thou didſt descend.

3

Beſtow thou alſo thy reſpect,  
On our despis'd and low degree ;  
And Lord, oh doe not vs neglect,  
Though worthy of contempt we be.  
But, through thy Meffengers prepare,  
And hallow fo our hearts, we pray,  
That (thou conceiued being there)  
The Fruites of Faſh bring forth we may.

---

Palme Sunday.

Palme Sunday is ſo called, by reaſon it was upon that day, in which Iefus riding to Ierusalem (according to the Prophets) the people ſtrowed the way for him with their Garments, and the Branches of the Palme-tree. And indeed, it was in a manner the day of Proclaiming him King, as the Friday following was the day of his Coronation. Worthily therefore it is commemorated. And manie excellent Mysterieſ are thereby brought to remembrance, which but for this Annuerſarie, moſt would forget, and manie perhaps never come to know.

K 3

SONG.

## SONG LIII.

*Sing this the third Song.*

<sup>1</sup>  
 When *Iesus* to *Ierusalem*,  
 (And there to suffer) rode ;  
 The people all the way for him,  
 With *Palme* and Garments strow'd.  
 And though he did full meekly ride,  
 And poorely on an Asse,  
*Hosanna to the King*, they cride,  
 As he along did passe.

<sup>2</sup>  
 His glorie, and his royll right  
 (Eu'n by a power diuine)  
 As if in worldly pomps despight,  
 Through pouerty did shine :  
 And though the greater fort did frownes,  
 He exerciz'd his power,  
 Till he himselfe did lay it downe,  
 At his appointed houre.

<sup>3</sup>  
 Possession of his *House* he got ;  
 The Merchants thence expel'd ;  
 And, though the *Priests* were mad therat,  
 His Lectures there he held.  
 Oh ! how should any be so dull,  
 To doubt who thin might be !  
 When they did things so wonderfull,  
 And workes so mightie fee.

<sup>4</sup>  
*Lord*, when to vs thou drawest nigh,  
 Instruct vs Thee to know ;

And

Song 54.

147

And to receiue Thee ioyfully,  
How meane so e're in shew :  
Yea, though the rich, and Worldly wise,  
When we thy praifes sing,  
Both Thee and vs, therefore, despise,  
Be thou approu'd our King.

Thurſday before Easter.

*A*s upon this Day our blessed Sauiouer, eating the Paffeoner with his Disciples, Instituted the blessed Sacrament of his Laſt Supper. Afterward hee washed their feet; prayed for them, and all the faithfull generation; instructed them; comforted them; warned them of what ſhould come to paſte, both concerning themſelves & his own death & Reſurrecſtion; promiſed to ſend them a Comforter, & expreſſed many other excellent things for the conſirmation of their faith. Then departing to a Garden, he praying, fell into his moft bitter Agonie: which having overcome, he was that night betrayed and forſaken of all his Disciples. In commemoration of which paſages, the Church holds this yearly assembly, that our pious affections towards our Redeemer, may be ſtirred up to his glory and our comfort.

SONG. LIV.

*Sing this as the ninth Song.*

<sup>I</sup>  
*A* Holy Sacrament this day,  
To us thou diſt, oh Lord, bequeath;  
That by the ſame preferue we may  
A bleſt Memoriall of thy Death:  
Whereof, oh let vs fo partake,  
We may with Thee one Body make.

<sup>2</sup>  
Thy Holy Supper being done,  
(The laſt which thou vouchſafedſt here)

K 4

By

By Thee, the feet of eu'ry one  
 Of thy Disciples washed were ;  
 To which humilitie of thine,  
 Our haughtie minds doe thou encline.

<sup>3</sup>  
 The rest of that day thou didst vfe,  
 To pray, to comfort, and aduise,  
 None might (when thou wert gone) abuse  
 Thy Friends, or make of them a prize ;  
 Yet, when thy pleasure thou hadst said ;  
 By one of thine thou wert betraide.

<sup>4</sup>  
 And lo, that night they all did flie,  
 Who sat so kindly by thy side ;  
 Eu'n he, that for thy loue would die,  
 With Oaths and Curses thee deni'd :  
 Which to thy Soule more nigh did goe,  
 Then all the wrongs thy Foes could doe.

<sup>5</sup>  
 Sweet *Iesus* teach vs to conceiue,  
 How neare vnto thy heart it strooke,  
 When thy *Beloued* Thee did leauue,  
 And thou didst backe vpon him looke ;  
 Wee may hereafter nigh Thee keepe,  
 And for our past denials weepe.

<sup>6</sup>  
 Yea, let each passage of this day,  
 Within our hearts be grauen so,  
 That minde them we for euer may,  
 And still thy promise trust vnto :  
 So our affections shall to thee  
 In life and death vnchanged be.

Friday

*Friday before Easter.*

**T**HIS Day wee commenorate the insufferable Paslion of Iesus Christ, our blessed Redemeer; who was at this season of the year despitfully crucified by Pilate, and the lewes. Every day we ought seriously to thinke upon it by our selves: But this day wee ought to medle about it in the publike Assemblies, that we might brouoke each other to compunction of heart, to renew the memoria of it; and to move those that haue not yet taken notice therof, to come along with us to heare the storie of his unmatchable sorrow, who for the loue of us tooke upon himselfe those punishments which our wickednesse deserved.

## SONG. LV.

*Sing this as the 24 Song.*

**Y**OY that like heedlesse Strangers passe along,  
As if nought here concerned you to day :  
Draw nigh and heare the faddest Paslion Song,  
That euer you did meet with in your way :  
So sad a Storie ne're was told before,  
Nor shall there be the like for evermore.

**2**  
The greatest King that euer wore a Crowne,  
More then the basell *Vassall* was abus'd ;  
The truest *Louer* that was euer knowne,  
By them he lou'd was most vnkindly vs'd :  
And he that liu'd from all transgresions cleare,  
Was plagu'd for all the finnes that euer were.

**3**  
Eu'n they, in pitty of whose fall he wept,  
Wrought for his ruine, whilst he sought their good ;  
And watched for him when they should haue slept,

That

That they might quench their malice in his blood :  
 Yet (when their bonds frō him he could haue thrown)  
 To saue their liues, he daign'd to lose his owne.

<sup>4</sup>  
 Those, in whose hearts compassion should haue beene,  
 Infulted o're his poore afflicted soule ;  
 And thofe that nothing ill in him had seene,  
 (as guiltie) him accus'd of treason foul :  
 Nay, him (that never had one idle thought)  
 They, for blaspheming, vnto Iudgment brought.

<sup>5</sup>  
 Where some to aske him vaine demands begin,  
 And some to make a sport with him deuise :  
 Some, at his answers and behauour grinne ;  
 And some doe spit their filth into his eies :  
 Some giue him blows, some mocke, and some revile :  
 And he (*Good heart*) sits quiet all the while.

<sup>6</sup>  
 Oh, that where such a throng of men should be,  
 No heart was found so gentle to relent !  
 And that so good and meeke a *Lambe* as he,  
 Should be so vs'd, and yet no teare be spent !  
 Sure, when once malice fills the heart of man,  
 Nor stome nor steele can be so hardned than.

<sup>7</sup>  
 For, after this, his cloaths from him they stript ;  
 And then, as if some *Slaue* this *Lord* had beene,  
 With cruell Rods and Scourges him they whipt,  
 Till wounds were ouer all his body seene :  
 In purple clad, and crowned too with thorne  
 They set him forth, and honourd him in scorne.

And

Song 55.

151

8

And when they saw him in so sad a plight,  
As might haue made a flintie heart to bleed,  
They not a whit recanted at the sight ;  
But in their hellish fury did proceed :

*Away with him, away with him, they said,*  
*And Crucife him, Crucife him, cride.*

9

A *Croffe* of Wood that huge and heauy was,  
Vpon his bloodie shoulders next they lay ;  
Which onward to his *Execution place*,  
He carri'd, till he fainted in the way :  
And when he thither weake and tyred came,  
To give him rest, they nail'd him to the same.

10

Oh ! could we but the thousandth part relate,  
Of thos Afflictions which they made him beare,  
Our hearts with passion would dissolute therat,  
And we should sit and weepe for euer heare ;  
Nor shoud we glad againe hereafter be,  
But that we hope in glory him to see.

11

For, while vpon the *Croffe* he pained hung,  
And was with soule-tormentings also grieu'd ;  
(Farre more then can be told by any tongue,  
Or, in the hearts of mortalls be conceiu'd)  
Thos, for whose sake he vnderwent such paine,  
Reioyc't thereat, and held him in disdaine.

12

One offer'd to him Vinegar and Gall ;  
A second did his Pious Workes deride ;  
To dicing for his Roabs did others fall ;

And

And many mock't him when to God he cride :  
 Yet he, as they his paine still more procur'd,  
 Still lou'd, and for their good the more endur'd.

<sup>13</sup>  
 But though his matchleſſe *Loue* immortall were,  
 It was a mortall Body he had on,  
 That could no more then mortall Bodies beare ;  
 Their malice therefore did preuaile thereon :  
 And loe, their vtmost furie hauing tri'de ;  
 This *Lambe of God* gaue vp the Ghost and di'de.

<sup>14</sup>  
 Whose Death, though cruell unrelenting Man,  
 Could view, without bewailing or affright ;  
 The *Sunne* grew darke, the *Earth* to quake began ;  
 The *Temple Vaire* did rend asunder quite :  
 Yea, hardest *Rocks* therewith in pieces brake ;  
 And *Graues* did open, and the *Dead* awake.

<sup>15</sup>  
 Oh therefore, let vs all that present be,  
 This *Innocent*, with mooued soules embrace :  
 For, this was our *Redeemer*, this was hee,  
 Who thus for our vnkindnesse vfed was ;  
 Eu'n *Hee*, the cursed *Iewes* and *Pilate* slew,  
 Is He alone of whom all this is true.

<sup>16</sup>  
 Our finnes of *Spight*, were part of thoe that day,  
 Whoe cruell *Whips* and *Thornes* did make him smart ;  
 Our *Lufs* were thoe that tir'd him in the *Way* ;  
 Our want of *Loue* was that which pierc't his *Heart* :  
 And still when we forgot, or sleight his paine,  
 We crucifie and torture him againe.

Easter

---

Easter Day.

**T**his Day is solemnized in memorall of our Sauours blessed Resurrection from the dead. Vpon which (as the Members with their Head) the Church began her ioyfull triumph over Sinne, Death, and the Diuell: And hath therefore appointed, that to record this Mysterie, and to stir vp thankfull rejoycings in our hearts, there shold be an annuell Commemoration thereof: And that we might in charitable Feasts and Christian glee, express the ioy of our hearts, to the Glorie of God, to the Comfort of our Brethren, to the encrease of Charities one towards another, and to the confirmation of a true ioy in our selues.

## SONG. LVI.

Sing this as the 44. Song.

**T**his is the Day the LORD hath made,  
<sup>1</sup>  
And therein ioyfull we will be;  
For, from the blacke infernall shade,  
In triumph backe return'd is He:  
The snares of Satan, and of Death,  
He hath victoriouly vndone,  
And fast in Chaines he bound them hath,  
His Triumph to attend vpon.

**T**he Graue, which all men did detest,  
And held a Dungeon full of feare,  
Is now become a Bed of rest,  
And no such terrors finde we there.  
For, Iesus Christ hath tooke away  
The horrour of that loathed Pit;  
Eu'n euer since that glorious Day,  
In which himselfe came out of it.

His

3

His *Mockings*, and his bitter *Smarts*,  
He to our prafe and eafe doth turne,  
And all things to our ioy conuarts,  
Which he with heauie heart hath borne :  
His *broken Fleſh* is now our Food ;  
His *Blood* he ſhed, is euer ſince (good  
That *Drinke*, which doth our Soules moſt  
And that which ſhall our foulneſſe cleaſe.

4

Thoſe *Wounds* ſo deepe, and torn ſo wide,  
As in a *Rocke*, our ſhelters are ;  
That, which they pierced through his ſide  
Is made a *Doue hole* for his *Deare* ;  
Yea, now we know, as was foretold,  
*His Fleſh did no corruption ſee* ;  
And that *Hell* wanted ſtrength to hold  
So strong, and one ſo bleſt as He.

5

Oh, let vs praife his *Name* therefore,  
(Who thus the vpper hand hath wonne)  
For, we had elſe, for euermore  
Beene loſt, and vtterly vndone :  
Whereas this Fauour doth allow,  
That we with boldneſſe thus may ſing ;  
*Oh Hell, where is thy conqueſt now ?*  
*And thou (oh Death) where is thy ſting ?*

## Ascenſion Day.

Aſter Iefus Christ was riſen from the dead, and had many times ſhowed  
himſelfe unto his Diſciples, he was liſted from among them, and they  
beheld

*beheld him ascending vp into Heaven, till a Cloud tooke him out of their sight: In memorie of whiche Ascencion, and to praise God for so exalting the humane Nature to his owne glorie, and our aduantage, the Church worthily celebrated this Day, and hath commended the obseruation thereof to her Children.*

## SONG LVII.

*Sing this as the third Song.*

TO GOD, with heart and cheerfull voice,  
A Triumph-Song we sing ;  
And with true thankefull hearts reioyce,  
In our Almighty King ;  
Yea, to his Glory we record,  
(Who were but dust and clay)  
What honour he did vs afford,  
On his Ascending Day.

<sup>2</sup>  
The Humane Nature, which of late,  
Beneath the Angells was ;  
Now raised from that meaner state,  
Aboue them hath a place :  
And at Mans feet all Creatures bow,  
Which through the whole world be ;  
For, at GODS right-hand throaned now,  
In Glory sitteth He.

<sup>3</sup>  
Our LORD, and Brother, who hath on  
Such Flefh, as this we weare,  
Before vs vnto heaven is gone,  
To get vs places there ;  
*Captiuilie was Captiu'd then,*  
And he doth from aboue

Send

Send ghostly presents downe to men,  
For tokens of his *Loue*.

<sup>4</sup>  
Each *Dore* and Euerlasting *Gate*,  
To him hath listed beene ;  
And in a glorious wife thereat,  
Our *King* is entred in ;  
Whom if to follow we regard,  
VVith eafe we safely may ;  
For, he hath all the meanes prepar'd,  
And made an open way.

<sup>5</sup>  
Then follow, follow on apace,  
And let vs not forgoe  
Our *Captaine*, till we win the place,  
That he hath scal'd vnto :  
And for his Honour, let our voice  
A shout so heartie make,  
The *Heau'ns* may at our mirth reioyce,  
And *Earth* and *Hell* may shake.

Pentecost, or Whitsunday.

*A*fter our Sauiour was ascended, the fiftieth day of his Resurrection, and  
inst at the Iewes Feast of Pentecost, the Holy Ghost (our promised  
Comforter) was sent downe upon the Disciples assembled in Ierusalem, ap-  
pearing in a visible forme, and miraculously filling them with all manner of  
spirituall gifts, and knowledge, tending to the divine worke they had in hand:  
Whereby, they being formerly weake, and simple men, were immediately en-  
abled to resyl all the powers of the kingdome of Darkneſſe, and to lay those  
ſtrong foundations, vpon which the Church now standeth, both to the glory  
of GOD, and our ſafety. In remembrance therefore of that great miracu-  
lous myſterie this Day is ſolemnized.

SONG.

## SONG. LVIII.

*Sing this as the third Song.*

**E**xceeding faithfull in thy VVord,  
 And iust in all thy waies,  
 VVe doe acknowledge thee, oh L O R D ,  
 And therefore glorie thee prafe :  
 For, as thy promise thou didſt paſſe,  
 (before thou went'ſt away)  
 Sent downe thy *Holy-Spiriſt* was,  
 At his appointed day.

<sup>2</sup>  
 VVhile thy *Disciples* in thy Name,  
 Together did retire,  
 The *Holy-Ghoſt* vpon them came,  
 In *Clouen Tongues* of Fire,  
 That in their calling they might be  
 Confirmed from *aboue*,  
 As thou wert when he came on thee,  
 Decending like a *Dove*.

<sup>3</sup>  
 Whereby thoſe men that ſimple were,  
 And fearefull till that howre,  
 Had knowledge at an instant there,  
 And boldneſſe arm'd with powre ;  
 Receiuing gifts ſo manifold,  
 That (ince the world begun)  
 A wonder ſeldome hath beene told,  
 that could exceed this one.

<sup>4</sup>  
 Now alſo, bleffed *Spiriſt*, come ;  
 Vnto our Soules appeare :

L

And

And of thy Graces shoure thou some  
 On this *Affembly* here :  
 To vs thy *Dow-like* meekenesse lend,  
 That humble we may be,  
 And on thy siluer wings ascend,  
 Our Sauiour *Christ* to see.

5  
 Oh, let thy *Clouen-tongues*, wee pray,  
 So rest on vs agen,  
 That both thy truth confesse we may,  
 And teach it other men.  
 Moreouer, let thy heauenly *Fire*  
 (Enflamed from aboue)  
 Burne vp in vs each vaine desire,  
 And warme our hearts with loue.

6  
 Vouchsafe thou likewise to bestow  
 On vs thy sacred *Peace*,  
 We stronger may in vnion grow,  
 And in debates decrease ;  
 Which *peace*, though many yet contemne,  
 Reformed let them be,  
 That we may (*Lord*) haue part in them,  
 And they haue part in thee.

## Trinity Sunday.

*After Arius and other Hereticks had brocked their damnable Fancies, whereby the Faith of many concerning the Mysterie of the blessed Trinitie was shaken, divers good men laboured in the rooting out of those pestilential Opinions: And it was agreed vpon by the Church, that some particular Sunday in the yeare should be dedicated to the memorie of the holy Trinitie,*

nitie, and called Trinitie Sunday, that the name might give the people occasion to enquire after the Mysterie. And moreover (that the Parlor of each severall congregation might be yearly remembred to treat therrof as necessarie required) certaine portions of the Holy Scripture proper to that end were appointed to be read publikely that Day. In some Countreyes they obserued this Institution on the Sunday next before the Advent; and in other places the Sunday following Whitsunday, as in the Church of England.

## SONG. LIX.

*Sing this as the ninth Song.*

**T**Hose, oh, thrise holy *Three in one,*  
Who seeke thy Nature to explaine,  
By rules to humane Reason knowne,  
Shall find their Labour all in vaine;  
And in a Shell they may intend,  
The Sea as well to comprehend.

<sup>2</sup>  
What therefore no man can conceiue,  
Let vs not curious be to know;  
But, when thou bid'st vs to beleue,  
Let vs obey, let *Reason* goe:  
*Faith's* obiects true and surer be,  
Then those that *Reason's* eyes doe see.

<sup>3</sup>  
Yet, as by looking on the *Sunne,*  
(Though to his substance we are blinde)  
And by the courfe we see him runne,  
Some *Notions* we of him may finde:  
So, what thy *Brightnesse* doth conceale,  
Thy *Word*, and *Workes* in part reueale.

<sup>4</sup>  
Most glorious *Essence*, we confesse  
L 2

In

In Thee (whom by our faith we view)  
 Three *Persons*, neither moe nor leesse,  
 Whose workings them distinctly shew :  
 And sure we are, thos *Persons Three*  
 Make but one GOD, and thou art Hee.

5

The *Sunne* a *Motion* hath we know,  
 Which *Motion* doth beget vs *Light* ;  
 The *Heat* proceedeth from thos *two*,  
 And each doth proper acts delight :  
 The *Motion* drawes out Time a *Line*,  
 The *Heat* doth warme, the *Light* doth shine.

6

Yet, though this *Motion*, *Light*, & *Heate*,  
 Distinctly by themselves we take ;  
 Each in the other hath his seat,  
 And but one *Sunne* we see they make :  
 For, whatsoe're the *One* will doe,  
 He workes it with the other *two*.

7

So, in the *God-head* there is knit  
 A wondrous threefold *True-loue-knot*,  
 And perfect *Vnion* fastens it,  
 Though fleshe and blood perceiue it not ;  
 And what each *Person* doth alone,  
 By all the *Trinltie* is done.

8

Their *Worke* they ioynly doe pursue,  
 Though they their *Offices* diuide ;  
 And each one by himselfe hath due  
 His proper *Attributes* beside :

But

But one in *Substance* they are still  
In *Virtue* one, and one in *Will*.

<sup>9</sup>  
*Eternall* all the *Persons* bee,  
And yet *Eternall* ther's but *One* ;  
So likewise *Infinite* all three,  
Yet *Infinite* but *One* alone :  
And neither *Person* aught doth misse,  
That of the Godheads *essence* is.

<sup>10</sup>  
In *Vnitie* and *Trinitie*,  
Thus, oh *Creator*, we adore  
Thy euer-praised *Deity*,  
And thee confessie for euermore,  
One *Father*, one *begotten Sonne*,  
One *Holy-Ghost*, in *Godhead* one.

## Sunday in general.

**S**vnday is our Naturall Appellation, the Sabbath the Hebrewe Tearme, and the Lords-day the Christian Name, whereby we entitle Gods Seuenth-day : And (if wilfull affection be avoided) either Name is allowable. It is a portion of Time sanctified by God, immediately upon the Worlds creation, and by the Divine Law dedicated to be perpetually obserued to the honour of our Creator : And though some thing accidentally pertinent to the obseruation thereof hath bin changed; yet that which is essentiall therunto is forever immutable. Our Sauiour hath by his Resurrection hallowed for vs that which we now obserue in stead of the Iewish Sabbath ; which being the day whereupon he rested in the Graue, the obseruation thereof, and of all other Iewish Ceremonies was buried with him : because they were to continue but till the accomplishment of those things wherof they were Types. This is that day wherein our Redeemer began (as it were) his Eternall rest, after he had finished the works of our Reparation, and conquered Death, the last that was to be destroyed. This Day we ought therefore to sanctifie according to

*to Gods first Institution : not Iewishly, that is, by a strict or meere outward abstaining from the seruile workes of the body onely, according to the Letter; but Christianly : to wit, in Spirit and Truth, both inwardly and outwardly, so recreating our bodies and Soul's, that we may with a sanctified pleasure (and as much as may be without wearinesse) spend that Day to the Glory of God, according to his Command and his Churches direction ; even to the use of bodily labours and exercizes, whensoeuer (without respect to sensuall or covetous ends) a rectified Conscience shall perswade vs, that the Honour of God, the Charitie we owe our Neighbours, or an unfeigned necessite requires them to be done.*

## SONG. L X.

*Sing this as the 44 Song.*

**S**Ixe daies, oh LORD, the world to make,  
And set all Creatures in array,  
Was all the leasure thou would'st take,  
And then did'st rest the Seventh day :  
That day thou therefore hallowed hast,  
And rightly by a Law Diuine ;  
(Which till the end of time shall last)  
The seauenth part of time is thine.

<sup>2</sup>

Then, teach vs willingly to giue  
The tribute of our daies to Thee ;  
By whom we now both moue, and liue,  
And haue attain'd to what we be.  
For, of that *Reh*, which by thy word  
Thou hast beene pleased to enioyne,  
The profit all is ours, oh LORD,  
And but the praise alone is thine.

<sup>3</sup>

Oh, therefore let vs not consent,  
To rob thee of thy *Saboth day* ;

Nor

Nor rest with carnall *Rest* content,  
But sanctifie it all wee may ;  
Yea, grant that wee from sinfull strife,  
And all those Workes thou do'st detest,  
May keepe a *Saboth* all our life,  
And enter thy *Eternal rest*.

*S. Andrewes Day.*

**T**he holy Church celebrateth this Day to glorie God for that fauour which he vouchafed vnto her by the Calling and Ministerie of blessed Andrew his Apostle, and that by the remembrance of his readinesse to follow and preach Christ, both the honourable and Christian Memoriall due to an Apostle, might be preserved, and we stirred vp also to the imitation of his forwardnesse, in our severall Callings advancing Gods Honour and Goffell : In which generall sence euerie the meanest Christian, hath a kind of Apostleship, to build vp not only in himselfe, but in others also the Temple of the Liuing God, and to encrease and establish the Kingdome of Christ.

## SONG. LXI.

*Sing this as the 44 Song.*

**A**s blessed Andrew on a day,  
By fishing did his liuing earne,  
*Christ* came, and called him away,  
That he to fish for men might learne ;  
And no delay thereat he made,  
Nor questions fram'd of his intent,  
But quite forsaking all he had,  
Along with him, that cal'd, he went.

<sup>2</sup>  
Oh, that we could so readie be,  
To follow *Christ* when he doth call !

And

And that we could forfake, as he,  
Those Nets that we are snar'd withall.  
Or would this *Fisher*man of men,  
(Who set by all he had so light)  
By his obedience shewed then,  
(And his example) win vs might.

<sup>3</sup>  
But Precepts and Examples saile,  
Till thou thy Grace, LORD, adde thereto ;  
Oh grant it, and we shall preuaile,  
In whatso'ere thou bid'st vs doe :  
Yea, we shall then that blisse conceiue,  
VVhich in thy seruice we may finde ;  
And for thy sake be glad to leauie  
Our Nets, and all we haue behinde.

## S. Thomas Day.

*This Day was set apart by the Church, that it might be sanctified to the praise of God, for his holy Apofle Saint Thomas, by whose Preaching the Christian generation was multiplied, and that we might strengthen the beleefe we haue of our Sauours undeniabe Resurrection, by taking an yearly occasion to refresh our memorie with that part of the Euangelicall Storie which mentioneth, both this Apostles doubting, and the confirmation of his Faith by a sensible demonstration.*

## SONG. LXII.

*Sing this as the ninth Song.*

When Christ was risen from the dead,  
And Thomas of the same was told,  
He would not credit it, he sed,  
Though

Song 63.

165

Though he himselfe should him behold,  
Till he his wounded hands had eide,  
And thrust his fingers in his Side.

<sup>2</sup>  
Which triall he did vndertake,  
And Chriſt his frailtie did permit,  
By his distrusting, ſure to make  
Such others as might doubt of it :  
So we had right, and he no wrong ;  
For, by his weakenes both are strong.

<sup>3</sup>  
Oh blessed GOD, how wife thou art !  
And how confoundeft thou thy Foes !  
Who their temptations doſt conuert,  
To worke thoſe ends which they oppoſe :  
When *Satan* ſeekes our faith to ſhake,  
The firmer he the ſame doth make.

<sup>4</sup>  
Thus whatfo're he tempts vs to,  
His diſaduantage let it be ;  
Yea, make thoſe very finnes we doe,  
The meaneſs to bring vs nearer thee :  
Yet, let vs not to ill conſent,  
Though colour'd with a good intent.

---

S. Stephens Day.

*S*tephen was one of the ſeven Deacons mentioned Act. 6, and the firſt Martyr of Iefus Christ, whose Truth haſing powerfully maintained by diſpute, he conſtantly ſealed it with his Blood. The Church therefore hath appointed this Anniversarie in remembrance thereof, that ſo God might perpe-tually be glorified for the ſame, and the Storie of his Martyrdome the oftener mentioned, to the encouragement and direction of other men in their Tryals.

SONG.

## SONG LXIII.

*Sing this as the 4. Song.*

**L**ORD, with what zeale did thy first *Martyr* breath  
 Thy blessed truth to such as him withstood !  
 With what stout mind embraced he his death !  
 A holy witnesse sealing with his blood !  
 The praise is thine, that him so strong didst make  
 And blest is he, that died for thy sake,

<sup>2</sup>  
 Vnquenched loue in him appear'd to be,  
 When for his murth'rous Foes he did entreat :  
 A piercing eie, made bright by Faith had he ;  
 For he beheld thee in thy Glorie set ;  
 And so vnmoo'd his patience he did keepe,  
 Hee di'de, as if he had but faine asleepe.

<sup>3</sup>  
 Our luke-warme hearts with his hot Zealt enflame,  
 So Constant, and so Louing let vs be ;  
 So let vs liuing gloriifie thy Name ;  
 So let vs dying fixe our Eies on Thee :  
 And when the sleepe of death shall vs o'retake,  
 With him to Life eternall vs awake.

## S John the Euangelist

**T**HIS Day is celebrated by the Church to praise God for his blessed Euangelift and beloved Disciple S. Iohn, who hath been an admirable Instru-  
 ment of his Glorie and the Churches Instruction. For, the Mysterie of the  
 Sacred Trinity, and the Divinitie of Christ, is by him most plainly express  
 in his Writings, among many other great Mysteries, and excellent Doctrines  
 concerning our Redemption, for which we are bound particularly to honour  
 God, and worthily stirred vp thereunto, by this Annually Commemoration.

SONG.

## SONG LXIV.

*Sing this as the 44 Song.*

**T**each vs by his example LORD,  
 For whom we honour thee to Day,  
 And grant, his witnesse of thy *Word*,  
 Thy *Church* enlighten ever may :  
 And as belou'd, oh *Christ*, he was,  
 And therefore leaned on thy breast ;  
 So let vs also in thy Grace,  
 And on thy Sacred bofome rest.

<sup>2</sup>  
 Into vs breath that *Life* Diuine,  
 Whose Testimoni he intends ;  
 About vs caufe thy *Light* to shine,  
 That which no *Darknesse* comprehends :  
 And let thy euer-blessed *Word*,  
 Which all things did create of nought,  
 Anew create vs now, oh LORD,  
 Whose ruine sin hath almost wrought.

<sup>3</sup>  
 Thy holy *Faith* we doe professe,  
 Vs to thy *Fellowship* receiue ;  
 Our finnes we heartily confesse,  
 Thy pardon therefore let vs haue :  
 And as to vs thy *Seruant* giues  
 Occasion thus to honour Thee ;  
 So also, let our *Words* and *Lives*,  
 As Lights and Guides to others be.

Innocents

Innocents Day.

**K**ing Herod understanding that a King of the Iewes was borne in Bethlem-Judah (and fearing that by him he might be dispossessed) hee murthered all the young Infants of that Circuit, in hope among them to haue slaine Iefus Christ, but he was sent into Egypt by Gods speciaall appointment, and so the Tyrants furie proved vaine. In honour therfore of the Almighties Providence, the Church celebrateth this Day, to put vs in mind also, how vainly the Deuill and his members rage against Gods Decree, and that the cruell slaughter of those poore Infants may never be forgotten, which, in a large sence, may be called a Martyrdome ; as in the generaltie of the cause (being for Christ) and in the passion of the bodie, though not in the intention of the mind. And so in proper sence doth S. Stephen hold still the place of the first Captaine of that Band.

## SONG. LXV.

Sing this as the 44. Song.

**T**HAT rage whereof the *Psalme* doth say,  
*Why are the Gentiles growne so mad?*  
 Appear'd in part vpon that day,  
 When *Herod* slaine the *Infants* had ;  
 Yet (as it faith) they storm'd in vaine ;  
 (Though many *Innocents* they flew)  
 For, *Christ* they purpos'd to haue slaine,  
 Who all their Counsels ouerthrew.

2

Thus still vouchsafe thou to restraine  
 All Tyrants, LORD, purfuing thee ;  
 Thus let our vast desires be slaine,  
 That thou maist liuing in vs be :  
 So, whil'st we shall enjoy our breath,  
 VVe of thy loue our Songs will frame ;

And

And with those *Innocents*, our death  
Shall also glorifie thy *Name*.

<sup>3</sup>  
In *Type* those Many di'de for *One* ;  
That *One* for many moe was flaine ;  
And what they fel in *Act* alone,  
He did in *VVill* and *A&L* sustaine.  
LORD grant, that what thou haft decreed  
In *Will*, and *A&L* we may fulfill ;  
And, though we reach not to the *Deede*,  
From vs, oh GOD, accept the *VVill*.

*The Conuerſion of S. Paul.*

Saint Paul, as appears Act. 9, having been a great Perſecutor of the Christian Faith before his Conuerſion, was extraordinary called to embrace the same Profefſion, even as he proceeded in a iourney purpofely undertaken to ſuppreſe the Truth : and ſo of a Woule became afterward a Paſtor, and the moft laborious Preacher of Iefus Christ : Which Mercie of God that we may ſtill remember it to the praife of his Name, and our owne confor-mity, the Church hath appointed an yearely Commemoration thereof.

SONG LXVI.

*Sing this as the 44. Song.*

A Bleſt Conuerſion, and a ſtrange  
VVas that, when Saul a Paul became :  
And, LORD, for making ſuch a change,  
VVe praife and glorifie thy *Name*.  
For, whilſt he went from place to place,  
To perſecute thy *Truth* and *Thee* ;  
(And running to perdition was)  
By powfull Grace cal'd backe was he.

VWhen

2

VVhen from thy Truth we goe astray,  
(Or wrong it through our blinded zeale)  
Oh come, and stop vs in the way,  
And then thy VVill to vs reueale ;  
That Brightnesse shew vs from aboue  
Which proues the sensual eie-sight blind :  
And from our Eies those Scales remoue,  
That hinder vs the Way to finde.

3

And as thy blessed Seruant Paul,  
VVhen he a Conuerte once became,  
Exceeded thy Apostles all.  
In painefull preaching of thy Name :  
So grant that thofe who haue in finne  
Exceeded others heretofore,  
The start of them in Faith may winne,  
Loue, serue, and honour thee the more.

## Saint Matthias.

**M**Atthias was the Disciple which was chosen in the roome of Iudas Iscariot ; And his Anniveraries commanded to be obserued, that it might give vs continuall occasion to praise God for his Justice and Fauour : For his Justice shewed in discouering, and not sparing Iudas the Traytours, abusing his Apoiteinship : For his Fauour, declared in electing Matthias a faithfull Paſtor of the Church. Moreover, the remembrance of diuers other Mysteris are renewed by the obseruation of this Day. And by taking occasion to reade publickly the Storie of Iudas his Apoftacie, men are that Day put in minde, to consider what Judgements hang ouer their Heads, who ſhall abuse the Divine calling, &c.

SONG.

## SONG LXVII.

**W**

Hen one among the *Twelve* there was, That did  
Thy Grace abuse; Thou left'st him *Lord*, and in  
his place, did'st iust *Matthias* chuse;.

So, if a *Traytour* doo remaine  
VVithin thy *Church* to day,  
To grant him true Repentance daigne;  
Or cast him out, we pray.

<sup>2</sup>  
Though horned like the *Lambe* he shew,  
Or *Sheepe-like* clad he be,

Let

Let vs his *Dragon* language know,  
 And *Woluiſh* nature fee ;  
 Yea, caufe the *Lot* to fall on thofe,  
 The charge of thine to take,  
 That thall their Actions well difpoſe,  
 And conſcience of them make.

<sup>3</sup>  
 Let vs moreouer minde his fall,  
 VVhoſe roome *Matthias* got ;  
 So to belieue, and feare withall,  
 That we forſake thee not :  
 For, *Tilles*, be they ne're ſo high,  
 Or great, or Sacred *Place*,  
 Can no mans Perfon sanctifie,  
 VVithout thy ſpeciall Grace.

## Saint Marke Day.

Saint Marke, being one of the ſoure bleffed Euangelifts, by whose Pen the Goffell of Iefus Christ was recorded ; This day is purþoſely appointed, to praife God for thofe glad tydings he brought, and that we might honour him alio with ſuch a Christian Memoriall, as becommeth the Ambaffadour of ſo great a King as our Redemeer : Which ciuill honour, due to the Saints of God, it is hoped none will denie them ; nor conſider ſuch Inſtitutions for perfidious, or to haue been purpoſed to an Idolatrous end.

## SONG. LXVIII.

Sing this as the 44. Song.

For thofe bleſt Pen-men of thy Word,  
 VVho haue thy holy Goffel writ,  
 VVee praife and honour Thee, oh LORD,  
 And our beliefe we buil'd on it :

Those

Thofe happie Tydings which it brings,  
With ioyfull heart, we doe embrace,  
And prize, aboue all other things,  
That precious token of thy Grace.

2

To purchase what we hope thereby ;  
Our vtmost wealth we will bestow ;  
Yea, we our pleasures will denie,  
And let our liues, and honours goe :  
And, whomfo're it commeth from,  
No other *Gospel* we will heare ;  
No, though an *Angel* down should come  
From heau'n, we would not him giue eare.

3

Our Resolutions, L O R D, are fuch,  
But in performance weake are wee ;  
And the *Deceiuers* craft is much ;  
Our *Second* therefore, thou must be :  
So we assuredly shall know,  
When any *Doctrines* we receiue,  
If they agreeing be, or no,  
To thofe which we professed haue.

## Saint Philip and Jacob.

**T**HIS Day is celebrated to the honour of God, and the Christian memoriall of the two blessed Apostles, Philip and Iacob : At which time the Church taketh occasion to offer to our remembrance such Mysteries, as Christ deliuered vnto them, that we might the oftner consider them, reciuе further instruction concerning them, and praise God, both for such his fauours, and for thofe Instruments of his Glorie.

M

SONG.

## SONG. LXIX.

*Sing this as the third Song.*

To thy *Apostles* thou hast taught,  
 What they, oh *Christ*, shoud doe ;  
 And thosse things which beleue they ought  
 Of thee they learned too :  
 And that which thou to the hast showne,  
 hath beeene disposed thus ;  
 They vnto others made it knowne,  
 And thosse haue told it vs.

<sup>2</sup>  
 With them we doe confesse, and say,  
 (What shall not be denide)  
 Thou art the *Truth*, the *Life*, the *Way*,  
 And we in thee will bide :  
 By thee, the *Father* we haue knowne,  
 Whom thou descendest from ;  
 And vnto him, by thee alone,  
 We haue our hope to come.

<sup>3</sup>  
 For, thou to *Philip* didst impart,  
 (Which our beliefe shall be)  
 That thou within the *Father* art,  
 And that he is in Thee ;  
 And faidst, what euer in thy *Name*,  
 We shoud with Faith require,  
 Thou wouldest giue eare vnto the fame,  
 And grant vs our desire.

<sup>4</sup>  
 Of thee, oh *LORD*, we therefore craue,  
 (Which thou wilt daigne, we know)

The

The good *Believe* which now we haue,  
 We neuer may forgoe ;  
 And that the Sacred Truth, which we  
   Thy *Word* haue learned from,  
 From Age to Age deriu'd may be,  
   Vntill thy *Kingdome* come.

## Saint Barnabas Day.

**T**his Day is solemnized in commemoration of Saint Barnabas, a faithfull Disciple of Iesu Christ ; and to honour God for the benefit vouchsafed to the Church by his Ministry : For he was a good Man, full of the Holy Ghost, and of Faith, as Saint Luke testifieth, Act. 11. 24. He was also by the Holy Ghosts immediate appointment (together with Paul) separated for the Ministry of the Gospel, and confirmed in the Apostleship by the laying on of hands, Act. 13. 2.

## SONG LXX.

*Sing this as the 44 Song.*

**T**Hy gifts and graces manifold,  
 To many men thou, LORD, hast lent,  
 Both now, and in the daies of old,  
 To teach them Faith, and to repent :  
   Thy Prophets thou didst first ordaine,  
 And they as Legats did appeare ;  
 Then cam'st thy Selfe, and in thy Traine  
 Apostles for attendants were.

2

For Legier when thou went'st away,  
 The Holy-Ghost thou didst appoint ;  
 And here Successions till this day,

M 2

Remaine

Remaine of those he did annoint ;  
 Yea, thou hast likewise so ordain'd,  
 That to make good what those haue taught,  
 An *Armie-Royall* was maintain'd  
 of *Martyres*, who thy Battels fought.

<sup>3</sup>  
 For *those*, and *Him*, for whom we thus  
 Are met, to prafe thy *Name* to day,  
 We giue thee thanks, as they for vs,  
 That shoule come after them, did pray ;  
 And by this duty we declare,  
 Our Faith assures, that they and we,  
 (In Times diuided though we are)  
 Haue one *Communion* still with Thee.

## Saint John Baptift.

**I**ohn, called the Baptist, was he (as Christ himselfe testifieth) who was promised to be sent before him to prepare his way, Luk. 7. 17. And by his preaching and Baptisme the People were accordingly prepared to receive him that was to follow. He was the true expected Elias, and slaine by Herod, for reproving the Incest which the said Herod committed in taking his Brothers Wife : That we might praise God therefore for this Forerunner of our Sauiour (and by his example remember to provide for his entertainment) the Church hath set apart this Day.

## SONG. LXXI.

Sing this as the ninth Song.

<sup>1</sup>  
**B**ecause the World might not pretend,  
 It knew not of thy Comming day,  
 Thou didst, oh Christ, before thee send

A

A *Crier* to prepare thy way :  
Thy *Kingdome* was the Blisse he brought ;  
*Repentance* was the Way he taught.

<sup>2</sup>  
And, that his *Voice* might not alone  
Informe vs what we should believe,  
His *Life* declar'd what must be done,  
If Thee we purpose to receiuē :  
His *Life* our patterne therefore make  
That we the courfe he tooke may take.

<sup>3</sup>  
Let vs not gad to *Pleasures* Court,  
With fruitlesse Toies to feed the minde ;  
Nor to that *Wilderneſſe* refort,  
Where *Reedes* are ſhaken with the windē :  
But tread the Path he trod before,  
That both a *Prophet* was, and more.

<sup>4</sup>  
Clad in repenant *Cloth of Haire*,  
Let vs, oh *Chriſt*, (to feeke out Thee)  
To thofe forsaken *Walker* repaire,  
Which of fo few frequented be ;  
And true *Repentance* iō intend,  
That we our courses may amend.

<sup>5</sup>  
Let vs hereafter feed vpon  
The *Hony* of thy *Word* Diuine ;  
Let vs the Worlds entifeiments ſhun,  
Her Drugs, and her bewitching Wine ;  
And on our loynes (fo loofe that are)  
The *Lether-bell* of *Temp'rance* weare.

M 3

Thus

6

Thus from thy *Crier* let vs learne,  
For thee, sweet *Iesu*, to prepare,  
And others of their finnes to warne,  
How-euer for the same we fare :  
So thou to *Vs*, and we to *Thee*,  
Shall when thou commest welcome be.

---

## Saint Peters Day.

**W**E obserue this Day to the honour of God, and to the pious memorie of his blessed Apostle Saint Peter, that we may be thereby put in mind to be thankefull for those continuing favours received by his Ministry ; That Pastors also may make him their patterne in discharging the charge Christ committeth unto them ; That by considering his weaknesse we may all learne not to presume on our owne strength ; And that by his Christian example we may be taught to bewaile our escapes with bitter Teares of true Repentance.

## SONG. LXXII.

*Sing this as the third Song.*

**H**ow watchfull neede we to become,  
And how deuoutly pray,  
That thee, oh LORD, we fall not from,  
Vpon our *Tryall Day* ?  
For, if thy great *Aposle* said,  
He would not thee denie,  
Whom he that very night denayd,  
On what shall we relye ?

2

For of our selues we cannot leau  
One pleasure for thy sake ;

No,

No, not one vertuous thought concelue,  
Till vs thou able make :  
Nay, we not onely thee denie,  
When perfecutions be ;  
But, or forget, or from Thee flie,  
When peace attends on Thee.

3  
Oh ! let thofe Praiers vs auaille,  
Thou didft for *Peter* daigne,  
That when our Foe shall vs affaile,  
His labouer may be vaine ;  
Yea, cast on vs thofe powerfull Eies,  
That mou'd him to lament,  
We may bemone with bitter cries  
Our follies, and repent.

4  
And grant, that fuch as Him succeede ;  
For *Paftors* of thy Fold,  
Thy *Sheepe* & *Lambes* may guide & feed,  
As thou appointif they ſhould ;  
By his example ſpeaking what  
They ought in truth to ſay,  
And in their liues confirming that  
They teach them to obey.

---

Saint James his Day.

*This Day we praife God for his bleffed Aſſoſt Saint James, the Son of Zebedeus, who was one of thofe two that deſired of Christ they might ſit at his right-Hand, and at his left, in his Kingdome, as the Gofpel for the Day declareth : And by occaſion of that ignorant Petition (proceeding from their*

*their Carnall weakenesse) Christ taught both them, and the rest of the Apostles, and all other Christians also, what Greatnesse best becommeth his Followers; and that we are to tast the Cup of his Passion, before we can be glorified with him: So this holy Apostle did; For he was staine by Herod, as it is declared in the Epistle appointed for the Day.*

## SONG. LXXIII.

*Sing this as the 44 Song.*

**H**E that his Father had forsooke,  
And followed *Christ* at his commands,  
By humane frailtie ouertooke,  
For place and vaine preferment stands.  
Till by his *Master* he was taught,  
Of what he rather shold haue care;  
How vndicreetly he had fought,  
And what his *Servants* honours are.

<sup>2</sup>  
Whereby we finde how much adoe,  
The best men haue this world to leauue;  
How, when they *wealth & Friends* forgoe,  
*Ambitious* aimes to them will cleave:  
And sure this *Angel-sin* aspires,  
In such men chiefly to reuide,  
That haue exilde those bruite desires,  
Which in the vulgar sort abide.

<sup>3</sup>  
To thee, oh GOD, we therfore pray,  
Thy humble minde in vs may dwell;  
And charme that *Fiend of Pride* away,  
Which would thy Graces quite expell:  
But of all other, those men keepe,  
From this Delusion of the *Foe*,

Who

Who are the *Shepheards* of thy Sheepe,  
And shoulde each good example shew.

<sup>4</sup>  
For, such as still purfuing be  
That greatnes, Which the world respects,  
Their feruile basenesse neither see,  
Nor feele thy *Spirits* rare effects ;  
And doubtlesse, they, who most of all  
Descend to serue both Thee, and thine,  
Are those, who in thy Kingdome shall  
In *Seates* of greatest glorie shine,

## Saint Bartholomew.

*This Day is consecrated to the honour of God, and the pious memorie of his blessed Apostle Saint Bartholomew, that (as appeareth in the Epistles appointed for the Day) we might take occasion to praise our Redeemer, for those many wonders which were wrought by his Apostles, to the great encrease of the Christian Faith, and open confusione of the Churches Aduersaries.*

## SONG. LXXIV.

*Sing this as the ninth Song.*

<sup>1</sup>  
**E**xceeding gracious Fauours, L O R D,  
To thy *Apostles* hast thou showne ;  
And many wonders by thy *Word*,  
And in thy *Name*, by them were done :  
The *blinde* could see, the *Dumbe* could talke,  
The *Deafe* did heare, the *Lame* did walke.

<sup>2</sup>  
They all *Diseases* tooke awaie,  
The *Dead* to life they did restore ;

Foule

Foule *Spirits* dispossesſed they,  
And *Preach'd* the *Gofpel* to the poore :  
The *Church* grew ſtrong, thy *Faith* grew plaine,  
Their *Foes* grew mad, and mad in vaine.

3

Oh ! let their workes for euer be  
An honour to thy glorious *Name* ;  
And by thy powre vouchſafe that wee,  
(Whom ſin makes *deafe*, *blinde*, *dumbe*, and *lame*)  
May heare thy *Word*, and fee thy *Light*,  
And ſpeakē thy *Truth*, and walke aright.

4

Each deadly ſickneſſe of the Soule,  
Let thy *Apoſtles* Doctrines cure :  
Let them expell those *Spirits* foule,  
Which makes vs loathfome and impure,  
That we the life of *Faith* may gaine,  
Who long time dead in finne hath laine.

## Saint Matthew.

*Saint Matthew, otherwife called Levi, was a Publican, that is, a Cufome-gatherer: From which courſe of Life (being hatefull in thofe Countries) he was called to the Apoftlehip, and became alſo one of the four Euangelifts. To his religious memorie therefore, and to honour God, for the fauour vouchſafed (both to him and vs) by his Miniftry, this Day is obſerved by the Churches Authoritie.*

## SONG. LXXV.

*Sing this as the 44 Song.*

WHY ſhould vncchristian censures paſſe  
On men, or that which they profeſſe ?

A

A *Publican S. Matthew* was,  
Yet GOD'S beloued ne're-the-leffe,  
And was elected one of *Christs  
Apostles, and Euangeliſts.*

<sup>2</sup>  
For, GOD doth not a whit respect,  
*Poſſeſſion, Person, or Degree;*  
But maketh choice of his Elect,  
From euerie ſort of men that be,  
That none might of his loue defpare,  
But all men vnto him repaire.

<sup>3</sup>  
For thoſe, oh let vs therefore pray,  
Who ſeeme vncalled to remaine ;  
Not ſhunning them as caſt away,  
GOD'S fauour neuer to obtaine :  
For ſome a while neglected are,  
To stirre in vs more louing care.

<sup>4</sup>  
And for our felues, let vs deſire,  
That we our *Auarice* may ſhun,  
When GOD our feruice shall require,  
As this *Euangelift* hath done,  
And ſpend the remnant of our daies,  
In ſetting forth our *Makers* praife.

---

Saint Michael, and all Angels.

**T**his Day we gloriſe God for the victorie Saint Michael, and his Angels obtained over the Dragon, and his Angels: Whereby the Church is freed from being preuailed againſt by the furious attempts, or malicious accusations of the Devil. This Commemoration is appointed alſo, to mende vs thankfuſly

*Fully to acknowledge Gods mercie towards us, in the daily ministry of his Angels, who are said to pitch their Tents about his Children, and to defend them from the temptations and mischievous practises of evill Spirits, watching evrie moment for advantage to destroy them: Whick, if we often considered, and how therre be Armies of Angels, and Deuils, night and day fighting for vs, and round about vs, we would become more carefull how we grieved those good Spirits, (who attend vs for our safetie) to the riotyng of them that seekes our destruction. By Saint Michael, who was Prince of the good Angels (and termed by Saint Iude an Arch angel) some underlyng Iesus Christ: For he is indeed the principall Messenger, or Angel of our Saluation, and the chief of the Princes, as holy Daniel called him; yet, to him alone this Name Michael (which signifieth, who is like God) doth most properly appertaine, seeing he only is the perfect Image of his Father.*

## SONG LXXVI.

Sing this as the 44 Song.

TO praiſe, oh GOD, and honour thee,  
 For all thy Triumphs won,  
 Assembled here this Day are we,  
 And to declare thy Faoures done:  
 Thou tookſt that great Arch-Angels part,  
 With whom in Heau'n the Dragon fought,  
 And that good Armies Friend thou wert,  
 That caſt Him, and his Angels out:

2

VVhereby we now in safety are,  
 Our dangers all secured from;  
 For to encrease thy Glorie here,  
 Thy Kingdome with great powre is come:  
 And we neede stand in dread no more,  
 Of that enraged Fiends despight,  
 Who in thy preſence heretofore  
 Accused vs both day and night.

In

In honour of thy blessed *Name*,  
 This *Hymne* of thanks we therefore sing ;  
 And to thine euerlasting fame,  
 Through Heau'n thine endlesse praise shall ring :  
 VVe praise thee for thy proper might,  
 And, LORd, for all those *Angels* too,  
 Which in thy Battell came to fight,  
 Or haue beene sent thy will to doe.

<sup>4</sup>  
 For, many of that glorious *Troupe*  
 To bring vs *Messages* from Thee,  
 From Heau'n vouchsafed haue to stoope,  
 And clad in humane shafe to bee ;  
 Yea, wee believe they watch and ward,  
 About our persons euermore,  
 From euill *Spirits* vs to guard ;  
 And wee retorne thee praise therefore.

Saint *Luke*.

*This Day we memorize the benefit the Church received by the blessed Evangelist Saint Luke, a Physician both for Soule and body, and the first Ecclesiastical Historiographer : For he was Author, not only of that Gospel which beareth his Name ; but also of that Booke called the Acte of the Apostles, and an Eye-witnesse of most part of that which he hath written, remaining a constant Companion of Saint Paul in his Tribulation. Worthily therefore ought we to honour him with a Christian memoriall, and praise God for the grace vouchsafed vs by his meane.*

## SONG. LXXVII.

*Sing this as the 44. Song.*

IF those *Physitians* honour'd be,  
 That doe the bodies health procure ;

Then

Then worthy double praise is He,  
VVho can both Soule and Bodie cure.  
In life time both waies *Luke* excel'd,  
And those *Receipts* hath also left,  
Which many Soule-sick Patients heal'd,  
Since from the world he was bereft,

2

And to his honour this beside,  
A blessed Witneſſe hath declar'd.  
That constant he did ſtill abide,  
When others from the truth were ſcar'd :  
For which, the glorie, LORD, be thine ;  
For of thy Grace thofe guifts had he,  
And thou his Actions diſt encline,  
Our profit, and his good to be.

3

By his example therefore, LORD,  
Vphold vs, that we fall not from  
The true profefſion of thy *Word*,  
Nor by this world be ouercome ;  
And let his wholesome doctrine heale  
That leaprous ſickneſſe of the Soule,  
VVhich more & more wou'd on her ſteale,  
And make her languiſh and grow foule.

*Simon and Iude, Apostles.*

**T**his Day is dedicated to the praife of God, and the pious memorie of the two bleſſed Apostles of Iefus Christ, Simon Called Zelotes, or the Cananite, and Iude the Brother of Iames. And in this solemntie we are among other things, principally put in mind of that loue which Christ commandeth to be

*be continued among vs, and of that heed we ought to haue vnto our abiding  
in that state of Grace, whereunto God hath called vs, as appeareth in the  
Epistle and Gospell appointed for the Day.*

## SONG. LXXVIII.

*Sing this as the third Song.*

<sup>1</sup>  
NO outward marke we haue to know,  
VVho thine, oh *Christ*, may be,  
Vntill a *Christian loue* doth shew,  
VVho appertaines to Thee :  
For, *Knowledge* may be reach'd vnto  
And formall *Injustice* gain'd ;  
But till each other loue we doe,  
Both *Faith* and *Workes* are faign'd.

<sup>2</sup>  
*Loue* is the fum of those commands,  
VVwhich thou with thine doft leauie ;  
And for a marke on them it stands,  
VVwhich neuer can deceave :  
For, when our *Knowledge* Folly turnes,  
VVhen *Showes* no shew retaine,  
And *Zeale* it selfe to nothing burns ;  
Then *Loue* shall still remaine.

<sup>3</sup>  
By this were thy *Apostles* knit,  
And ioyned so in one,  
Their *True-loue-knot* could neuer yet  
Be broken nor vndone.  
Oh let vs, LORD, receiued be,  
Into that Sacred *Knot*,

And

And One become with *Them* and *Thee*,  
That sin vndoe vs not,

Yea, leſt when we thy Grace posſeſſe,  
VVee fall againe away,  
Or turne it into wantonnesſe,  
Aſiſt thou vs, we pray.  
And that we may the better finde,  
VVhat heede there ſhould be learn'd,  
Let vs the fall of *Angels* minde,  
As bleſſed *Iude* hath warn'd.

## All Saints Day.

**T**HIS DAY the Church hath appointed, that to the praise of God & our com-  
fort we ſhould commemoratare that excellent Mysterie of the Communion  
of Saints ; (which is one of the twelve Articles of Christian belief.) And  
that (conſidering how admirably the Divine wiſdom hath knit all his Elect  
into one Body, for their more perfect enjoying, both of his loue, and the loue  
of one another) wee might haue receive a ſaſt of the pleaſure wee ſhall haue in  
the full fruition of that felicitie, and be ſtirred vp alſo to ſuch mutuall loue  
and unitie as ought to bee betwixt vs in this life. This is the last Saints Day  
in the Eccleſiaſtiche Circuite of the year, generally obſervable by the an-  
cient ordinaunce of the Church. And it ſeemeth to haue a Mysterie in it ;  
þewyng, that when the Circle of time is come about, wee ſhall in one euer-  
lasting Holy-day honour that bleſſed Communion, and Myticall Bodie,  
which ſhall bee made perfect, when all thoſe (whom we haue memorized  
apart) are united into one ; that is, when the Father, the Sonne, the Holy  
Ghoſt ; the Angells, and all the holy Elect of God ſhall bee incorporated to-  
gether into a ioyfull, vnspeakable, and inseparabla union in the kingdome of  
heauen. Which the Almighty haſten. Amen.

## SONG. LXXXIX.

Sing this as the ninth Song.

NO bliffe can ſo contenting prooue,  
As vniuerſall Loue to gaine,

Could



## Song 79.

189

Could we, with full requiting *Loue*,  
All mens affections entertaine :  
But such a *Loue* the heart of man,  
Nor well containe, nor merit can.

2  
For, though to all wee might be deare,  
(Which cannot in this life besfall)  
Wee discontented shoud appeare,  
Because wee had not hearts for all :  
That we might all men loue, as we  
Beloued woulde of all men be.

3  
For, *Loue* in louing ioyes as much,  
As loue for louing to obtaine ;  
Yea, *Loue* vnfain'd is likewise such,  
It cannot part it selfe in twaine :  
The *Riualls* friendhip foone is gone,  
And *Loue* diuided loueth none.

4  
Which caufeth, that with *Pafions* pain'd  
So manie men on earth we see ;  
And had not GOD a meanes ordain'd,  
This discontent in heauen would be :  
For, all the *Saints* would iealous proue  
Of GOD'S, and of each others *Loue*.

5  
But, he whose wiſdome hath contriu'd  
His *Glorie* with their full *Contents*,  
Hath from himſelfe to them deriu'd,  
This fauour (which that ſtrife preuent)  
*One Body* all his *Saints* he makes,  
And for his *Spouse* this *One* he takes.

N

6 So

So, each one of them shall obtaine,  
 Full *Loue* from *All*, returning too  
 Full *Loue* to all of them againe,  
 As members of one bodie doe :  
     None iealous, but all striuing how  
     Moft *Loue* to others to allow.

7  
 For, as the *Soule* is *All* in *All*,  
 And *All* through ev ery member too ;  
*Loue* in that *Body-Mysticall*  
 Is, as the *Soule*, and fills it so ;  
     Vniting them to GOD as neare,  
     As to each other they are Deare :

8  
 Yea, what they want to entertaine  
 Such ouerflowing *Loue*, as his,  
 He will supply, and likewiffe daigne  
 What for his full Delight they misse.  
     That he may all his *Loue* employ,  
     And they returne his fill of *Joy*.

9  
 The *Seed* of this content was sowne,  
 When GOD the spacious world did frame,  
 And euer since the same hath growne  
 To be an honour to his *Name* ;  
     And when his *Saints* are sealed all,  
     This *Mystery* vnseale he shall.

10  
 Meane while, (as we in *Landscape* view,  
 Fields, Riuers, Cities, Woods, & Seas ;  
 And (though but little they can shew)

Doe

Song 79.

191

Doe therewithall our fancies please ;  
Let *Contemplation* mapps contrive ;  
To shew vs where we shall arive.

11

And though our hearts too shallow be,  
That blest *Communion* to conceiue,  
Of which we shall in Heau'n be free ;  
Let vs on earth together cleave.  
For, those who keepe in *union* here,  
Shal know by faith what shal be there.

12

Where all those *Angels* we admir'd ;  
With eu'ry *Saint* since time begun,  
(Whose fight and loue we haue desir'd)  
Shall be with vs conioyned in *One* ;  
And *We* and *They*, and *They* and *Wee*,  
To GOD himfelfe espoused be.

13

Oh happy Wedding where the *Guests*,  
The *Bride* and *Bridegroome* shall be *One* !  
Where *Songs*, *Embraces*, *Triumphs*, *Feasts*,  
And *Joyes of Loue* are neuer done !  
But, thrice accurst are those that misse  
Their *Garments* when this *Wedding* is.

14

Sweet *Iesus*, seal'd and clad therefore,  
For that great meeting let vs be ;  
(Where *People*, *Tongues*, & *Kinreds* more  
Then can be told, attend on Thee)  
To make those shouts of *Ioy* & *Praife*,  
Which to thine honour they shall raire.

N 2

Rogation

## Rogation Weeke.

**T**HIS is called Rogation Weeke, being so learned by Antiquity a Rogando, from the publike Supplications. For, then the Letanie which is full of humble Petitions and entreaties, was with solemn Procesion usually repeated; because there be about that Seafon, most occasions of publike Prayer, in regard Princes goe then forth to battaille; the Fruites and hope of plentie are in their bloufome; the Ayre is most subject to contagious Infections; and there is most labouring and traualting, both by Land, and See also from that time of the yeare forward. Which laudable custome (though it bee lately much decayed, and in some Countries abusid from the right end, and mingled with superstitious Ceremonies) is in many places orderly retained, according as the Church of England approveth it; And we yearly make use also of those Procesions, to keepe knowledge of the true bounds of our severall Parishes, for awynding of strife. And those Perambulations were yearly appointed likewise, that, viewing Gods yearly blessing upon the Graffe, the Corne, and other fruits of the Earth, wee might bee the more prouoked to praise him.

## SONG. LXXX.

*Sing this as the 44. Song.*

**I**T was thy pleasure, LORD, to say,  
That whatsoeuer in thy *Name*  
We prai'd for, as we ought to pray,  
Thou would'ft vouchsafe to grant the same.  
Oh, therefore we beseech Thee now,  
To these our praiers which we make,  
Thy gracious eare in fauour bowe,  
And grant them for thy mercies sake.

**2**  
Let not the *Seasons* of this Yeare,  
(As they their courses doe obserue)  
Engender those Contagions here,  
Which our transgressions doe deserue:  
Let not the *Summer Wormes* impaire  
**Those**



## Song 80.

193

Those bloomings of the Earth, we see ;  
Nor *Blaſtings*, or diſtemper'd *Ayre*  
Destroy thoſe Fruites that hopefull be.

<sup>3</sup>  
Domeſtike brawles expell thou farre,  
And be thou pleas'd our *Coaſt* to guard,  
The dreadfull ſounds of in-brought *War*,  
Within our Confines be not heard :  
Continue alſo here thy *Word*,  
And make vs thankfull (we Thee pray)  
The *Peffilence*, *Dearth*, and the *Sword*  
Haue beene fo long with-held away.

<sup>4</sup>  
And, as we heedfully obſerue  
The certaine limits of our *Grounds*,  
And outward quiet to preferue,  
About them walke our *yeerly Rounds* :  
So, let vs alſo haue a care,  
Our Soules poſſefſions, LORD, to know,  
That no encroachment on vs there,  
Be gained by our ſubtil Foe.

<sup>5</sup>  
What pleafant *Groues*, what goodly *Fields* !  
How fruitfull *Hills* and *Dales* haue we !  
How ſweet an *Ayre* our Climate yeelds !  
How stor'd with *Flockes*, & *Heards* are we !  
How Milke and Honey doth or'eflow !  
How cleare & wholsome are our *Springs* !  
How ſafe from rauenous *Beaſts* we goe !  
And, oh how free from *Poyſonous* things !

<sup>6</sup>  
For theſe, & for our *Graſſe*, our *Corne* ;  
N 3

For

For all that springs from *Blade or Bough* ;  
 For all thole bletsings that adorne  
 Or *Wood* or *Field* this Kingdome through :  
 For all of these, thy praise we sing,  
 And humbly (LORD entreat thee too,  
 That Fruit to thee we forth may bring,  
 As vnto Vs thy Creatures doe :

7

So, in the sweete refreshing shade,  
 Of thy *Protection* sitting downe,  
 Those gracious Fauours wee haue had,  
 Relate we will to thy renowne ;  
 Yea, other men, when we are gone,  
 Shall for thy Mercies honour Thee,  
 And famous make what thou hast done,  
 To such as after them shall be.

## Saint Georges Day.

*This may be called the Court Holy Day ; for, with vs it is solemnized vp-on command, in the Court-royall of the Maiestie of Great Britaine only, or in the Families of thofe Knights of the Order, who are constrained to be absent from the Solemnitie there held; which is vsually on the Day anciently dedicated to George the Martyr. Neverthelesse, we beleue not that it was he whom they anciently chose to be the Patron of the forenamed Order : For, the Relation of him who delivered the Lady from the Dragon, is only a Christian Allegorie invented to set forth the better the Churches deliverance. Iesu Christ is the true Saint George, and our English tutelarie Saint : Euen he that commeth armed vpon the White Horfe, Reu. 19. 11. The Dragon he ouerthrows is the Bealt, mentioned in the same Chapter, and called (a little before) the Dragon with feauen heads and ten hornes : The Lady he delivers is that woman whom the Dragon persecutes, Reu. 12. And to the honour of him, I conceive the most honourable Order of Saint George to be continued, and this Day consecrated. Nor is there any irreuerence in imposing this Name on our Redeemer : For, George signifieth a Husbandman*

Husbandman which is a Name or attribute that euen Christ applied to his Father, Ioh. 15. 2. My Father (faith he) ḥ Ταπεῖος ἐστι, is the George, or the Husbandman. And indeede, verie properly may this Nation call GOD their George, or Husbandman : For he hath (as it were) moted this Island with the Sea, walled it with naturall Bulwarkes, built Towers in it, planted his Truth here, weeded, drefed, and replenished it like a Garden ; And, in a word, every way done the part of a good Husbandman thereon. Howeuer therefore the first occasion of this Daies great Solemnitie seeme but meane (as the beginnings of many Noble inuentions were) yet I conceiue that Institution to haue beene ordaine to weightie and Christian purposes: Euen to oblige the Peeres of this Kingdome by the new and strikt bands of an honourable Order, to imitate their Patrons care ouer his Vineyards; to remember them, that they are the Band-Royall, to whom the Guard thereof is committed; to stir vp in them vertuous emulations; and to shew them, how to make vse of their temporall Dignities to the glorie of God. For, beside many other reverend Officers, there belongs a Prelate also to their Solemnitie: And me thinke, we shold not imagine, that the Founder of it (being a Christian Prince, assysted by a wife and Religious Councell) would haue so prophane the most excellent Dignitie of the Church, as to make it waite on Ceremonies ordaine for ostentation, or some other paine ends. More discreetly they deale who apprehend the contrarie; and are not in danger of this Sentence ; Euill to him that euill thinketh.

## SONG. LXXXI.

*Sing this as the third Song.*

ALL praise and glorie that we may,  
Aſcribe we, LORD, to Thee,  
From whom the Triumphs of this Day,  
And all our glories be :

For of it ſelfe, nor East, nor West,  
Doth honour ebb or flowe;

But as to Thee it ſeemeth best,  
Preferments to beſtow.

2  
Thou art, oh Christ, that Valiant Knight,

Whose

Whose *Order* we professse,  
 And that Saint *George*, who oft did fight  
   For *England* in distresse :  
 The *Dragon* thou o'rethrew'rt is lie,  
   That would thy *Church* deuoure :  
 And that faire *Lady* (LORD) is she,  
   Thou sauest from his power.

3

Thou like a *Husbandman* prepar'd  
   Our Fields, yea, fowne them hast ;  
 And, *Knight-like*, with a warlike Guard,  
   From spoile enclos'd them fast.  
 Oh daigne, that those who in a *Band*  
   More strixt then heretofore,  
 Are for this *Vineyard* bound to stand,  
   May watch it now the more :

4

Yea grant, since they elected are,  
   New orders to put on,  
 And sacred *Hirogliphickes* ware  
   Of thy great Conquest won ;  
 That those (when they forget) may tell,  
   Why such of them are worne,  
 And inwardly informe as well  
   As outwardly adorne :

5

That so their *Christian Knighthood* may  
   No *Pagan-Order* feeme ;  
 Nor they, their Meetings passe away,  
   As things of vaine esteeme ;  
 And, that we may our triumphs all,  
   To thy renowne apply,

Who

Who art that *Saint* on whom we call,  
When we Saint *Saint George* doe cry.

For publike Deliurances.

**G**OD hath vouchsafed unto this Kingdome many publike deliurances ; which ought never to be forgotten ; but rather shoud be celebrated by vs as the daies Purim by the Iraelites, Heft. 9. 26. Especially that of the First of Nouember : For the celebration whereof there is a Statute enacted : And it is hoped we shall never neglect, or be ashamed to praise God for that Deliuarie, according to provision made to that purpose. For that, and the like occasions therefore, this Hymne is composed.

SONG. LXXXII.

*Sing this as the ninth Song.*

**W**ith *Isr'el* we may truly say,  
If on our side GOD had not been,  
Our *Foes* had made of vs their pray,  
And we this *Light* had neuer seene :  
The *Pit* was digg'd, the snare was laid,  
And we with eale had beene betrai'd.

2

But, they that hate vs vndertooke  
A *Plot* they could not bring to passe ;  
For, he that all doth ouerooke,  
Preuented what intended was :  
We found the *Pit*, and scapt' the *Gin*,  
And saw their *Makers* caught therein.

3

The meanes of helpe was not our owne,  
But from the LORD alone it came ;

(A

(A fauour vndeserued showne)  
 And therefore let vs praise his *Name* :  
 Oh, praise his *Name*, for it was He,  
 That broke the *Net*, and set vs free.

<sup>4</sup>  
 Vnto his honour let vs sing,  
 And stories of his Mercy tell ;  
 With praises let our *Temples* ring,  
 And on our Lips thanksgiving dwell :  
 Yea, let vs not his loue forget,  
 While *Sunne*, or *Moone* doth rise, or set.

<sup>5</sup>  
 Let vs redeeme againe the Times,  
 Let vs begin to liue anew,  
 And not reuiue thosse hainous Crimes,  
 That dangers past so neare vs drew ;  
 Lest he that did his hand reuoke,  
 Returne it with a double stroke.

<sup>6</sup>  
 A true *Repentance* takes delight  
 To minde GOD'S fauours heretofore :  
 So, when his *Mercies* men recite,  
 It makes a true *Repentance* more ;  
 And where thosse vertues doe encrease,  
 They are the certaine signes of *Peace*.

<sup>7</sup>  
 But where encreasing *Sinnes* we see,  
 And to such dulnesse men are growne,  
 That sleighted those *Protections* be,  
 Which GOD in former time hath shoun,  
 It shall betoken to that *Land*  
 Some *Desolation* neare at hand.

Our

Our hearts, oh, neuer harden so,  
 Nor let thine Anger so retурне ;  
 But with desire thy Will to doe,  
 For our offences let vs mourne :  
 And minde to praise (eu'n teares among)  
 Thy Mercies in a ioyfull Song.

## For the Communion.

*WE have a custome among vs, that, during the time of administering the blessed Sacrament of the Lords Supper, there is some Psalme or Hymne sung, the better to keep the thoughts of the Communicants from wandering after vaine obiects: This Song therefore (expressing a true thankfulness, together with what ought to be our Faith concerning that Mysterie, in such manner as the vulgar capacite may be capable therof) is offered up to their Devotion, who shall please to receive it.*

## SONG. LXXXIII.

*Sing this as the third Song.*

THAT Fauour, LORD, which of thy Grace  
 Wee doe receiue to day,  
 Is greater then our Merit was,  
 And more then praise we may :  
 For, of all things that can be told,  
 That which least comfort hath  
 Is more, then e're deferue we could,  
 Except it were thy Wrath.

2

Yet we, not onely haue obtain'd  
 This worlds best gifts of Thee ;  
 But thou thy *Flesh* hast also daign'd,  
 Our Food of *Life* to be :  
 For which, since vvee no mendes can make,

(And

(And thou requir'st no more)  
*The Cup of fasing health we take,*  
 And praise thy *Name* therefore.

3  
 Oh, teach vs rightly to receiue,  
 What thou doft here beforw :  
 And learne vs truly to conceiue,  
 What we are bound to know ;  
 That fuch as cannot wade the deepe  
 Of thy vnfathom'd *Word*,  
 May by thy Grace, safe courses keepe  
 Along the shallow *Ford*.

4  
 This *Mysterie*, we must confesse,  
 Our reach doth far exceed ;  
 And some of our weake Faiths are leſle  
 Then Graines of *Mustard Seede* :  
 Oh therefore, LORD, encrease it fo,  
 VVe Fruit may beare to Thee,  
 And that *Implicit* Faith may grow,  
*Explicit* Faith to be.

5  
 With hands we ſee not as with *Eies*,  
*Eyes* thinke not as the *Heart* ;  
 But each retaines what doth ſuffize,  
 To act his proper part :  
 And in the *Body* while it bides,  
 The meaneſt Member ſhares  
 That bliſſe, which to the best betides,  
 And as the fame it fares :

6  
 So, if in *Vnion* vnto Thee,

Vnited



## Song 83.

201

Vnited we remaine,  
The *Faith* of those that stronger be,  
The weaker shall sustaine :  
Our Christian *Love* shall that supplie,  
Which we in *Knowledge* misse,  
And humble thoughts shall mount vs hie,  
Eu'n to Eternall blisste.

7  
Oh pardon all thofe hainous Crimes,  
Whereof we guiltie are ;  
To serue thee more in future times,  
Our hearts doe thou prepare ;  
And make thou gracious in thy sight,  
Both Vs, and this we doe,  
That thou therein maift take delight,  
And we haue loue thereto.

8  
No new *Oblation* we deuise,  
For firs prefer'd to be ;  
Propitiatorie Sacrifice  
Was made at full by Thee :  
The Sacrifice of *Thankes* is that,  
And all that thou doft craue ;  
And wee our felues are part of what  
VVe sacrificed haue.

9  
VVe doe no groffe *Realities*  
Of *Fleſh* in this conceiue ;  
Or that their proper qualities,  
The *Bread* or *Wine* doe leauē :  
Yet in this holy *Eucharift*,  
VVe (by a meanes Diuine)

Know

Know we are fed with thee, oh *Christ*,  
Receiuing *Bread* and *Wine*.

IO

And though the outward *Elements*,  
For signes acknowledg'd be,  
VVe cannot say thy *Sacraments*,  
Things onely signall be :  
Because, who e're thereof partakes,  
In those this powre it hath ;  
It either them thy Members makes,  
Or Slaves of *Sinne* and *Death*.

II

Nor vnto those doe we encline,  
(But from them are estrang'd)  
Who yeild the forme of *Bread* and *Wine*,  
Yet thinke the *Substance* chang'd :  
For we belieue each *Element*  
Is what it seemes indeed,  
Although that in thy *Sacrament*,  
Therewith on Thee we feede.

12

Thy *Reall Presence* we auow,  
And know it so Diuine  
That carnall Reason knowes not how  
That *Presence* to define :  
For, when thy *Flesh* we feede on thus,  
(Though strange it do appeare)  
Both *We* in *Thee*, and *Thou* in *Us*,  
Eu'n at one instant are.

13

No maruaile many troubled were,  
This Secret to vnfold ;

For,

Song 83.

203

For, *Mysteries* Faiths Obiects are,  
Not things at pleasure told.  
And he that would by *Reason* found,  
What Faiths deepe reach conceiues,  
May both himselfe and them confound,  
To whom his rules he leaues.

<sup>14</sup>  
Let vs therefore our Faith erect,  
On what thy *Word* doth say,  
And hold their knowledge in suspect,  
That new foundations lay :  
For, such full many a grieuous *Rent*  
Within thy *Church* haue left ;  
And by thy peacefull *Sacrament*,  
The VWorld of *Peace* bereft.

<sup>15</sup>  
Yea, what thy pledge and seale of *Loue*  
VVas first ordain'd to be,  
Doth great and hatefull Quarrels moue,  
VVhere wrangling Spirits be :  
And many men haue lost their blood,  
(VVho did thy *Name* professe)  
Because they hardly vnderstood,  
VVhat others would expresse.

<sup>16</sup>  
Oh, let vs not hereafter so,  
About meere *Words* contend,  
The while our craftie common *Foe*,  
Procures on vs his end.  
But if in *Essence* we agree,  
Let all with *Loue* assay,  
A helpe vnto the VVeake to be,

And

And for each other pray.

<sup>17</sup>  
*Loue*, is that blessed Cymment, LORD,  
 VVhich must vs re-vnite ;  
 In bitter speeches, fire, and sword,  
 It neuer tooke delight :  
 The VWeapons thofe of *Malice* are,  
 And they themselues beguile :  
 VVho dreame that such ordained were  
 Thy *Church* to reconcile.

<sup>18</sup>  
*Loue* brought vs hither, and that *Loue*  
 periwades vs to implore,  
 That thou all Christian hearts wouldest moue,  
 To feoke it more and more ;  
 And that *Selfe-will* no more bewitch  
 Our minds with foule debate ;  
 Nor fill vs with that malice, which  
 Disturbes a quiet state :

<sup>19</sup>  
 But this efpecially we craue,  
 That perfect Peace may be  
 Mong thofe that disagreed haue,  
 In shew of *Loue* to Thee ;  
 That they with *Vs*, and we with *Them*,  
 May Christian Peace retaine,  
 And both in New *Ierusalem*  
 VVith Thee for euer raigne.

<sup>20</sup>  
 No longer let *Ambitious Ends*,  
 Blinde *Zeale*, or cankered *Sight*,  
 Those *Churches* keepe from being *Friends*,

VWhom

Whom *Love* should fast vnite :  
 But let thy glory shine among  
   Thofe *Candlestickes*, we pray,  
 Wee may behold what hath fo long  
   Exil'd thy *Peace* away :

21

That thofe, who (heeding not thy *Word*)  
   Expect an Earthly *Poure*,  
 And vainely thinke fome Temp'rall *Sword*'  
   Shall *Antichriſt* deouore ;  
 That thofe may know, thy *Weapons* are  
   No ſuch, as they doe faigne,  
 And that it is no *Carnall warre*,  
   Which we must entartaine.

22

*Confefſors, Martyres, Preachers* ſtrike  
   The *Blowes* that gaine this *Field* :  
*Thankes, Prayre, Inſtructions*, and the like,  
   Thofe Weapons are they weild :  
*Long ſuffring, Patience, Prudent-care*,  
   Muſt be the *Court-of-Guard* ;  
 And *Faith* and *Innocencie*, are  
   Inſtead of *Wals* prepar'd.

23

For theſe (no queſtion) may as well  
   Great *Babel* ouerthrow,  
 As *Ierichoes* large Bulwarkeſ fell,  
   When men did *Rams hornes* blow :  
 Which could we credit, we ſhould ceafe  
   All bloody Plots to lay,  
 And to ſuppoſe, *Gods* holy *Peace*  
   Should come the *Devils* way.

O

LORD

24

LORD, let that Flesh, and Blood of thine,  
 Which fed vs hath to Day,  
 Our hearts to thy *True-loue* encline,  
 And drue ill thoughts away :  
 Let vs remember what thou hast  
 For our meere loue endur'd ;  
 Eu'n, when of vs despis'd thou wast,  
 And we thy death procur'd :

25

And with each other, for thy sake,  
 So truly let vs beare,  
 Our patience may vs dearer make,  
 When reconcil'd we are :  
 So, when our courses finish'd be,  
 VVe shall ascend aboue  
*Sunne, Moone, and Stars,* to liue with Thee,  
 that art the *God of Loue.*

## Ember-weekes.

**T**He Ember weekes are fowre Fasts, anciently solemnised at the fowre principall Seasons of the yeare, and by an Institution appointed to be obserued for diuers good purposes. First, to humble our selues by fasting, & prayer, that God might, upon our humiliation, be moued to grant vs the blessings belonging to those Seasons. Secondly, that it might please God to strengthen our Constitutions, against the distemperatures occasioned by the severall humours predominante at those Times, to the endangering of our bodily healths. Thirdly, that we might be remembred to dedicate a part of euerie Season to Gods glorie. And lastly, that there might be a publike Fasting and Prayers made for those (according to the Apostles vse) who by the laying on of Hands were to be confirmed in the Ministry of the Gospel: For, the Sunday next after these fasts is the time ordinarily appointed for the Ordination of such as are called to those Offices.

SONG.

Song 84.

207

SONG. LXXXIV.

*Sing this as the 9. Song.*

THou doſt from eu'ry Seafon, LORD,  
To profit vs, aduantage take,  
And at their fitteſt Times afford  
Thy Bleffings for thy Mercie ſake :  
At *Winter, Summer, Fall, or Spring,*  
VVe furniſh'd are of eu'ry thing.

<sup>2</sup>  
A part therefore from each of theſe,  
With one confeſt referr'd haue we,  
In *Prayer and Fafing* to appeafe  
That wrath our ſins haue moou'd in thee,  
And that thou maift not for our crimes,  
Destroy the bleſſings of the *Times*.

<sup>3</sup>  
Oh grant, that our *Deuotions* may  
VVith true ſincereneſſe be perform'd,  
And that our liues, not for a day,  
But may for euer be reform'd :  
Leſt we remaine as faint in finne,  
As if we ne're had *Fafing* bin.

<sup>4</sup>  
Our *Conſtitutions* temper ſo,  
Thoſe *Humours* which this Seafon raigne,  
May not haue powre to ouerthrow  
That health, which yet we doe retaine :  
Else through that weakeneſſe which it brings,  
LORD, make vs ſtrong in better things.

O 2

And

5  
 And since thy holy *Church* appoints  
 These Times, thy *Workmen* forth to send,  
 And those for *Pastors* now annonts,  
 VVho on thy *Fold* are to attend :  
 Bleffe thou, where they (who should ordaine)  
 With *Prayre* and *Faſting* hands haue laine,

6  
 Oh, bleffe them, euer bleffed LORD,  
 Whom for thy worke the *Church* doth chuse,  
 Infruct them by thy Sacred *Word*,  
 And with thy Spirit them infuse,  
 That liue, and teach aright they may,  
 And we their teaching well obey.

*These that follow are Thankesgiuings for  
publike Benefits.*

For feasonable Weather.

I T is our dutie to give God *Thankes*, and praife him, both publikely, and priuately for all his Mercies; especially, for ſuch as tend to the generall good. And therefore the Church hath in her Liturgie ordained, ſet forms of Thankesgiuings for ſuch ends: In imitation whereof theſe following Hymnes are compoſed, that we might the ofter, and with more delight exercife this dutie, which is moft properly done in Song: And thereby alſo the formes of Thankesgiuing are muſt the more eaſily learned of the common people, to be ſung of them amid their labours. This, that next followes, is a Thankesgiuing for feasonable weather; by meaneſ whereof we enioyng the bleffings of the Earth, ought at all times to praife God for the ſame.

SONG.

Song 85.

209

SONG. LXXXV.

*Sing this as the third Song.*

L ORD, should the *Sun*, the *Cloudes*, the *Winde*,  
The *Ayre* and *Seasons* be  
To vs so foward, and vnkinde,  
As we are false to Thee ;  
All Fruits would quite away be burn'd,  
Or lye in VVater drown'd,  
Or blasted be, or ouerturn'd,  
Or chilled on the ground.

2  
But, from our duty though we swarue,  
Thou still dost mercy shew,  
And daigne thy Creatures to preferue,  
That men might thankfull grow ;  
Yea, though from day to day we sinne,  
And thy displeasure gaine,  
No sooner we to cry begin,  
But pittie we obtaine.

3  
The *Weather* now thou changed hast,  
That put vs late to feare,  
And when our hopes were almost past,  
Then comfort did appeare  
The heau'n the earths complaints hath heard,  
They reconciled be ;  
And thou such weather hast prepar'd,  
As wee desir'd of Thee.

4  
For which with lifted hands and eies,  
O 3

To

To thee we doe repay  
 The due and willing Sacrifice  
 Of giuing Thankes to day ;  
 Because, such Offrings we shoud not  
 To render Thee be flow ;  
 Nor let that mercy be forgot  
 VVhich thou art pleas'd to shew.

## For Plentie.

*P*lentie is the cure of Famine, and a blessing which, above all other, we labour and trauell for ; yet, when we have obtained the same, it makes vs many times so wanton instead of being thankfull, that we forget not onely Gods Mercie in that, but abuse all his other benefits. To put vs therefore in mind of our dutie, and to expresse better a continuall thankefullnesse to the Almighty, this Hymne is composed.

## SONG. LXXXVI.

*Sing this as the third Song.*

**H**ow oft, and by how many crimes,  
 The iealous haue we made ?  
 And, blessed GOD, how many times  
 Haue we forgiuenesse had ?  
 If we with teares to bed at night  
 For our transgrefsiions goe,  
 To vs thou doft, by morning light,  
 Some comfort daigne to shew.  
 2  
 This pleasant *Land*, which for our sin  
 VWas lately barren made,  
 Her fruitfulnesse doth new begin,

And

Song 87.

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And we are therefore glad :  
VVe for those Creatures thankfull be,  
VVwhich thou bestowest, LORD,  
And for that *Plentie* honour Thee,  
VVwhich thou dost now afford.

3  
Oh, let vs therewith in exceſte  
Not wallow like to Swine ;  
Nor into gracieſle wantonneſſe  
Conuerit this Grace of thine ;  
But ſo reuive our feebleſt powres,  
And ſo refresh the poore,  
That thou maift crowne this *Land* of ours,  
VVith plenties euermore.

---

For Peace.

PEace is the Nurſe of Plentie, and the meanes of ſo many other blesſings,  
both publike and private, that God can neuer be ſufficiently prayed for it ;  
yet, inſtead of glorifying him, men moft commonly abuse it to the diſhonour of  
God, and their ruine. This Hymne therefore is compoſed, that it may giue  
occaſion to vs more often to meditate Gods mercie, and to glorifie his Name,  
who aboue all other Nations haue taſted the ſweetneſſe of this benefit.

SONG. LXXXVII.

*Sing this as the 3. Song.*

SO cauſe vs, LORD, to thinkne vpon  
Thoſe blesſings we poſſeffe,  
That what is for our ſafety done,  
VVe truly may confeſſe :  
For vvee, vvhofe *Fields*, in time forepaſt,

Moſt

Most bloodie VVar did staine,  
 (VVhil'st *Fire & Sword* doth others vvaſt)  
 In safety now remaine.

<sup>2</sup>  
 No armed Troupes the *Ploughman* feares :  
 No ſhot our *Wals* o'returne ;  
 No *Temple* shakes about our Eares ;  
 No *Village* here doth burne ;  
 No *Father* heares his pretty Child  
 In vaine for ſuccour cry ;  
 Nor *Husband* ſees his *Wife* defil'd,  
 VVhil'st he halfe dead doth lye.

<sup>3</sup>  
*Deare GOD*, vouchafe to pittie thoſe,  
 In this diuertife that be,  
 They, to protect them from their Foes,  
 May haue a Friend of Thee :  
 For by thy Friendship we obtaine  
 Theſe gladfome peacefull daies,  
 And (ſomevwhat to returne againe)  
 VVe thus doe ſing thy praife.

<sup>4</sup>  
 VVe praife thee for that inward *Peace*  
 And for that outward *Reſt*,  
 VVherewith vnto our Ioyes encrease,  
 This *Kingdome* thou haſt bleſt :  
 Oh, neuer take the ſame away,  
 But let it ſtill endure ;  
 And grant (oh LORD) it make vs may  
 More thankfull, not Secure.

For

## For Victorie.

*O Vr God is the Lord of Hoafts, and the God of Battels: Wherfore we haue gotten the upper hand over our Enemies, we ought not to glorie in our owne Strength, Politie, or Valour; but to ascribe the Glory of it to him onely, and returne him publike thankes for making vs victoriouſe over our Enemies: And this Hymne serueth to help their Denotion who are willing to performe that dutie.*

## SONG LXXXVIII.

*Sing this as the 44. Song.*

WE loue thee, LORD, we praise thy *Name*  
*Who by thy great Almighty arme,*  
*Haſt kept vs from the spoile and shame*  
*Of thoſe that fought our cauſleſſe harme.*  
*Thou art our *Life*, our *Triumph-Song*,*  
*The *Joy* and *Comfort* of our heart;*  
*To Thee all praifes doe belong,*  
*And thou the LORD of Armies art.*

<sup>2</sup>  
 WE muſt confeſſe, it is thy powre,  
 That made vs *Masters* of the *Field*;  
 Thou art our *Bulwarke*, and our *Towre*,  
 Our *Rocke* of refuge, and our *Shield*.  
 Thou taughtſt our hands and armes to fight;  
 With vigor thou didſt gird vs round;  
 Thou madſt our Foes to take their flight,  
 And thou didſt beat them to the ground.

<sup>3</sup>  
 With fury came our armed Foes,

To

To blood and slaughter fiercely bent,  
And perils round did vs incloze,  
By whatsoeuer way we went ;  
That had'st not thou our *Captaine* beene,  
(To lead vs on, and off againe)  
VVe on the place had dead bin seene,  
Or mask'd in blood and wounds had laine.

<sup>4</sup>  
This *Song* we therefore sing to Thee,  
And pray, that thou for euermore  
VVould'st our Protector daigne to be,  
As at this time, and heretofore ;  
That thy continuall fauour showne,  
May caufe vs more to Thee incline,  
And make it through the World be knowne  
That such as are our Foes, are thine.

## For deliurance from a publike Sicknesse.

*The Pestilence, and other publike sicknesses are those Arroves of the Almighty wherwith he puniſheth publike tranſgressions : This Hymne therefore is to praife him, when he ſhall unſlacke the Bow which was bent againſt vs ; and the longer he with-holds his hand, the more conſtantly ought we to continue our publike thankgiuings : for when we forget to perſevere in praizing God for his Mercies past, we vifually reuiue thoſe ſins that will re-new his Iudgements.*

## SONG. LXXXIX.

*Sing this as the ninth Song.*

WHen thou wouldest, LORD, affiſt a Land  
Or ſcourage thy People that offend,

To

To put in practice thy Command,  
Thy creatures all on Thee attend ;  
And thou, to execute thy *Word*,  
Hast *Famine, Sicknesse, Fire, and Sword.*

<sup>2</sup>  
And here among vs for our sin,  
A fore *Disease* hath lately raign'd,  
VVhose fury so vnstai'd hath bin,  
It could by nothing be restrain'd ;  
But ouerthrew both weake and strong,  
And tooke away both old and young.

<sup>3</sup>  
To Thee our cries we therefore sent,  
Thy wonted pittie, LORD, to proue ;  
Our wicked waies we did repent,  
Thy *Visitation* to remoue ;  
And thou thine *Angel* didst command,  
To stay his wrath-inflicting hand.

<sup>4</sup>  
For which thy loue, in thankefull wife,  
Both hearts and hands to thee we raife,  
And in the stead of former cries,  
Do sing thee now a *Song of Praise* ;  
By whom the fauour yet we haue,  
To scape the neuer-filled *Graue*.

---

For the KING S Day.

*The first Day of KINGES Raignes hath beene anciently obserued in most  
Kingdomes : And with vs that custome is worthily retained ; partly, for  
ciuill ends ; and partly, that the people might assemble together, to praise  
God*

*God for the benefit the Common-wealthe receiveth by the Prince; to pray  
for his preseruation also, and to desire a blessing upon him and his Govern-  
ment: To which purpose this Song is composed.*

## SONG XC:

*Sing this as the third Song.*

WHen, LORD, we call to minde those things  
That shoulde be sought of Thee,  
Remembering that the hearts of Kings  
At thy disposing be;  
And how of all those blessings, which  
Are outwardly possest:  
To make a *Kingdome* safe and rich,  
Good *Princes* are the best.

<sup>2</sup>  
We thus are mou'd to sing thy praise,  
For *Him* thou daigned hast,  
And humbly beg, that all our daies  
Thy care of vs may last.  
Oh, bleffe our *King*, and let him raigne,  
In peacefull safety long,  
*The Faiths Defender* to remaine,  
And shield the Truth from wrong.

<sup>3</sup>  
With awfull *Love*, and louing *Dread*,  
Let vs obferue him, LORD,  
And as the *Members* with their *Head*,  
In Christian peace accord:  
And fill him with fuch royll care,  
To cherish vs for this;

As

As if his heart did feele we are  
Some liuing parts of his.

4  
Let neither *Partie* Struggle from  
That duty should be showne,  
Left each to other plagues become,  
And both be ouerthrowne :  
For, o're a disobedient *Land*,  
Thou dost a *Tirant* set ;  
And those that *Tyrant-like* command,  
Haue still with *Rebels* met.

5  
Oh, neuer let so fad a doome  
Vpon these *Kingdomes* fall ;  
And to assiure it may not come,  
Our finnes forgiue vs all :  
Yea ; let the *Parties* innocent  
Some dammage rather share,  
Then, by vnchristian discontent,  
A double Curfe to beare.

6  
Make vs (that placed are below,  
Our callings to apply)  
Not ouer curious be to know,  
What he intends on high.  
But, teach him iustly to command,  
Vs rightly to obey ;  
So, both shall safe together stand,  
And doubts shall flie away.

7  
When hearts of *Kings* we pry into,  
Our owne we doe beguile ;

And

And what we ought our felues to doe,  
We leaue vndone the while :  
Whereas, if each one would attend  
The way he hath to liue,  
An<sup>t</sup> all the rest to Thee command,  
Then all should better thriue.

8

Oh, make vs, LORD, disposed thus,  
And our dread *Soueraigne* faue ;  
Blesse vs in him, and him in vs,  
We both may blessings haue ;  
That many yeares for him we may  
This *Song* devoutly fing,  
And marke it for a happy day,  
When he became our K I N G.

---

*Here endeth the HYMNES and SONGS  
of the C H V R C H.*



### To the READER.

**T**HAT such as haue skill and are delighted with Musicke, may haue the more varietie, to stir vp the soone cloyed affections, these *Hymnes* are fitted with many new tunes; neuerthelesse, all (but some few of them) may be sung to such Tunes has haue beeene heretofore in vse; For the benefit therefore of those who haue no experience in Musicke, I haue here set downe which Songs they be; and to what old Tunes they may be fung.

To the tune of the 1, 2, 3. and of an hundred other Psalmes may be fung; Song the 3. 21. 32, 33. 35. 38. 43. 53. 57, 58. 67. 69. 72. 78. 81. 83. 85, 86, 87. 90.

To the tune of the 51. 100. 125. Psalmes; and the X. Commandemens, &c. may bee fung, Song the 5, 6. 8. 11, 12. 27, 28. 34, 42. 44. 48. 51, 52. 56. 60, 61. 64, 65, 66. 68. 70. 73. 76, 77. 80. 88.

To

*To the R E A D E R.*

To the tune of the 112. 127. Psalmes, and  
the Lords Prayer, &c. may be fung ; Song the  
7. 40. 41. 45. 49. 50. 54. 59. 62. 71. 74. 75. 79. 82.  
84. 89.

To the tune of the 113 Psalme may be fung ;  
Song the 9. 10. 17.

To the tune of the 25. Psalme may bee fung ;  
Song the 20.

To the tune of the 124 Psalme may be fung ;  
Song the 47.

F I N I S.

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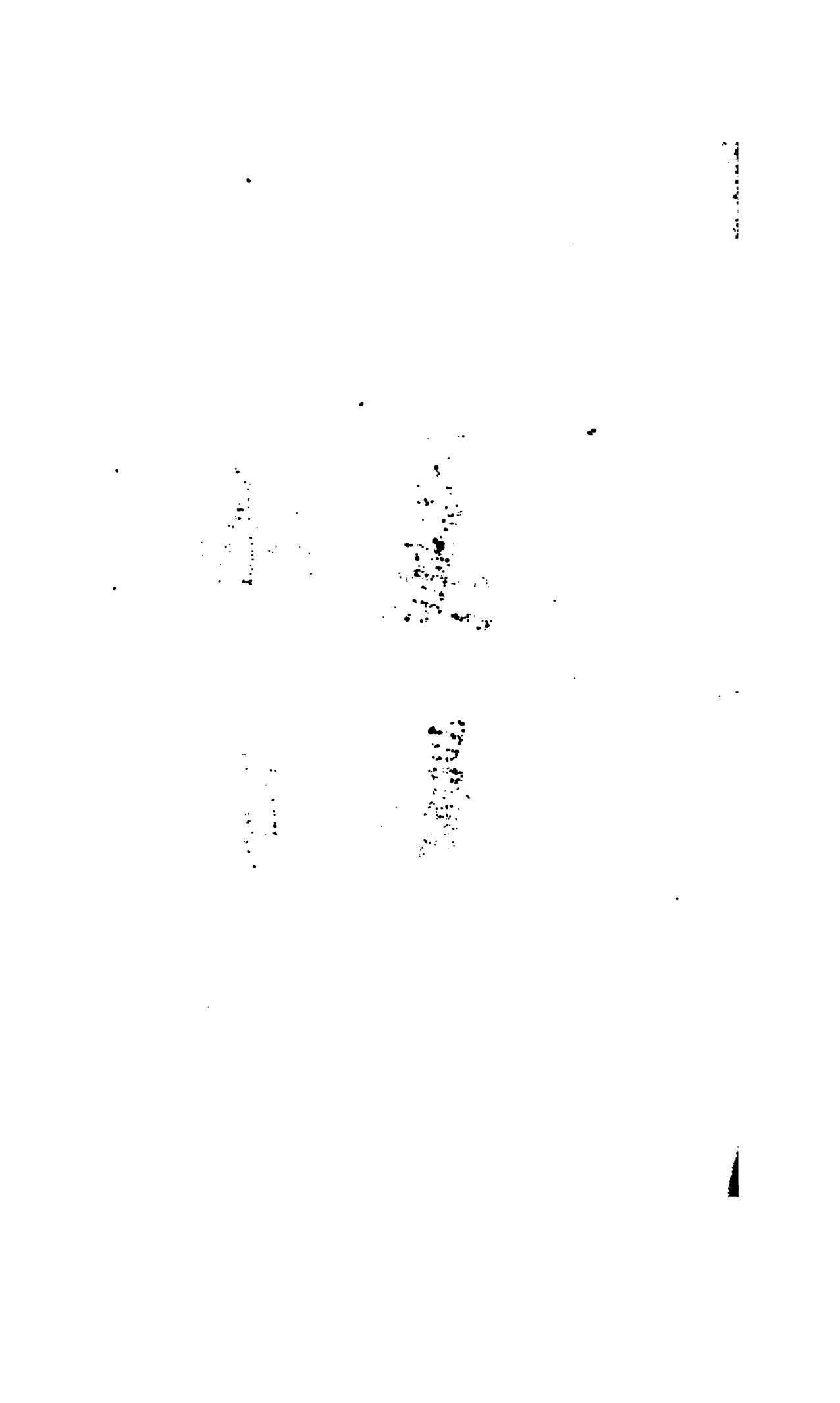






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